THE CHURCHMAN.

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From the English Churchman.

Church Matters in Ireland.

Will you allow an humble Priest of the Church of Ireland to call the attention of your readers to some facts illustrative of the state of religion in that country.

My object is to counteract an opinion, of the existence of which I have seen (I fear) some proofs, among those who wish well to the progress of Church principles, that the Irish Church is not worth saving; that the Irish Church is so overrun with heresy and schism, so ignorant of her true position as a branch of the Catholic Church, so unsound on the great fundamental doctrines of Catholic truth, and so ready to give the right hand of fellowship to Presbyterianism, and other heresies, that it would be better at once to abandon the attempt to support the Anglican Church in Ireland, and to suffer the Roman Catholic establishment to become the recognized religion of the country.

In reply to this, I could say, that although appearances are against us, yet we are not quite so bad as this statement of the case would represent us, and that for the evils that do exist there is some excuse.

Appearances are, indeed, against us, for the party which makes most noise, and whose organs are most prominently before the public, do, indeed, speak a language and advocate principles sadly at variance with the progress of piety and religion in the Church; but there is amongst us a little band, (but, thank God, a daily increasing band,) of faithful men, who have learned to value the Prayer-book and the ordinances of the Church, and are quietly struggling to act up to their privileges. These men, it is true, have no public organ to trumpet their labors, or even to tell of their existence; they cannot make speeches on platforms, nor hold public discussions with Romish priests, nor spout and brag at political entertainments; but they do exist notwithstanding, and although in almost every case discountenanced by their bishops and persecuted by their brethren of the clergy who differ from them, yet they not unfrequently have the sympathy of the laity, and are, I trust I may say, decidedly on the increase.

We are not so bad, therefore, as we may seem, for this reason, that they who seek to carry out the requirements of the Church are restrained by their principles from those many modes of publicity which are open to the opposite party; and therefore to our brethren in England the Church of Ireland necessarily seems to speak only the language of Puritanism and Dissent, because they who could sing the Lord's song, are constrained to keep silence, yea, even from good words, though it be pain and grief to them.

In Ireland, it is true, the advocates of Church principles are a miserable minority; we are far behind the English branch of the Church: Puritanism is triumphant and popular; and those who speak of such observances as Feasts and Fasts, Daily Service, almsgiving, or frequent Communion, are looked upon as wretched formalists, lusting after the flesh pots of Egypt, and ignorant of the real liberty of the Gospel dispensation. The very name of a High Churchman is associated in the minds of many with essential worldliness; and if this idea be in any degree, as it is in some places, broken down, the idea of one who is a favorer of Popery, secretly inclined to Romish error, and aiming at introducing Popery under the garb of Protestantism, is substituted for it.

In Ireland we are not contending for copes or candlesticks, decorated altars, or choral service; the contest here is simply whether decency and order are to supersede an unlimited power of adding to and taking from the prayers of the Church; whether the rubric is to be observed any further than it may seem *expedient* to observe it; and whether, in addition to the Church service thus loosely imposed on us, we may not also superadd, in unlicensed school rooms, barns, and cottages, the service of the conventicle; whether we may not set at nought the parochial and diocesan divisions of the Church, and whether a society of laymen, or of laymen and presbyters combined, may not send an emissary to preach in the parish of any clergyman whose doctrine in their opinion is not "the Gospel."

This is, no doubt, on the whole, our unhappy state—but then, on the other hand, there are some irregularities sadly prevalent in England which have never been practised in the Irish Church. I may mention as instances, that in Ireland we have never wholly lost the offertory; in almost every parish church, even the poorest and most remote, a collection is made every Sunday, and in some places, twice on Sundays; it is true the collection is generally made before the sermon, but still it is made; and therefore one difficulty which exists in England in the way of the restoration of the offertory has no existence here. Again, I may add, that in Ireland the Communion service has never, in any one case, so far as I know, been read otherwise than from the altar; the churching of women too, is always performed at the altar; and in many places there are baptisms after the second lesson. The practice, too, of administering the holy communion to all the communicants at a time, is far less prevalent, and until very lately was wholly unknown.

I would humbly suggest, therefore, to the friends of Anglican Church principles, and to our brethren in England, that, bad as we may seem, the Irish Church ought not to be entirely given up. There are many excuses for the present state of things amongst us. It is, in fact, no more than the necessary result of the policy that has been so long pursued by the English Government towards the Irish Church. In the reign of Elizabeth, all those who were found troublesome in England, from their puritanical and schismatical principles, were preferred in Ireland to get them out of the way; as a specimen, it must suffice to say, that Travers, the opponent of Hooker, was in 1594 made Provost of Trinity College, Dublin. In the reign of James I. the north of Ireland was planted with disaffected Scotch, and Presbyterianism established in that part of the kingdom, although it was still discountenanced even in its native soil. In the reign of Charles I., by the influence of Laud and Strafford, some change for the better was began, although soon interrupted by the sad events that followed. At the restoration we owe to Bramhall all that our Church possesses of apostolic discipline and order, the reduction of our Liturgy and Articles, and Canons, to an exact conformity with the Church of England, the regular establishment of our Cathedrals, and the restoration of our Convocation, which in Ireland is of the nature of a general Council, and not, as in England, a provincial synod.

I need not allude to the subsequent history of the Church during the century that followed; the prostitution of sacred offices, the promotion of men to bishoprics and other dignities of the Church, who had no better qualification than their relationship to noble families, or their being inadmissible to preferment in England. Neither shall I speak of the recent Acts of Parliament, which have annihilated our ancient archbishoprics, swept away ten bishoprics, confiscated innumerable rectories, and destroyed almost all our cathedrals. I shall conclude this letter, already perhaps unreasonably long, by touching upon a most delicate subject: England has destroyed the Irish Church, by the profligate abuse of her influence over our higher Church preferment: by placing in our deaneries and bishoprics men whose sole object was to live at ease, in worldly splendor; who knew little, and cared less for the religion of which they were the only guardians, and who, far from taking the measures, which were then easy and obvious, for reducing the people of Ireland to the Church, rather encouraged than otherwise their secession to Popery.

This was the state of things for seven reigns at least; and are we very much better at the present day? I know, Sir, that you will excuse me, and your readers will excuse me, if I decline entering into this question further than by sending you the enclosed extract of a speech delivered, during the last week, (at a public meeting of the Hibernian Bible Society, held in Dublin,) by a bishop appointed by the present Government. It will be only necessary to premise that the report of his Lordship's speech which I send you is taken from the *Statesman, or Dublin Record*, the organ of the same party that is represented by the *Record* newspaper in London. I may add also, in order to explain one of his Lordship's allusions, that we have in Dublin two Bible Societies: the *Hibernian* Bible Society which admits any one to become a member, whatever be his religious faith or profession, provided he pays his guinea: and the *Trinitarian* Bible Society, which requires from its members, a profession of faith (how worded I do not know) in the Trinity. It may also be necessary to mention that at this time of the year it is the custom to hold a sort of carnival of public meetings of the religious societies in Dublin.

"At twelve o'clock the Lord Bishop of Cashel was called to the chair, and the proceedings were commenced by the Rev. Denis Browne reading the 19th Psalm, and afterwards offering up the Lord's prayer.

"The Chairman, on taking the chair, said—Ladies and gentlemen, in taking the chair of this meeting of the Hibernian Bible Society, I would, before we proceed to the business of the day, say a few words on the subject. It would have been grateful to me if I could have attended all the meetings that have been, and are to be held, this week in this place. Much as I value these meetings, and much as I have always derived profit and advantage from them, I do not feel that I can be in the enjoyment of these good things morning and mid-day, and enjoy intercourse with Christian friends in the evening—to spend the whole day in that way is more than I feel myself able really to enjoy; and in selecting the society that I should attend on one of the days, at least, I selected the Hibernian Bible Society, because I do feel that if there was to be but one society in the world, it should be the Bible Society; because, I ask, what can any other society do without the Bible, and how do they get the Bible for use except through the Bible Society? Every one of the societies that come under our notice in the course of the week are indebted to the Bible Society for their supply of the Scriptures—and whilst there are individuals connected with these societies that say they have conscientious scruples, that there are certain little things in the Hibernian Bible Society that make them stand off from it—I do not find any of them that have any scruples to avail themselves of the services of the Bible Society, and to take and use, and I am very glad they do, the books that are furnished by the Bible Society. I meet with those who tell me that they do not belong to the Bible Society for this and that reason; but I see their Sunday school scholars with the Bible in their hands, and I look at them, and where did they come from? Either from the Hibernian Bible Society or the more wicked British and Foreign Bible Society. I really do not understand the idea of standing aloof from the Society, refusing to give it aid or assistance, and yet availing yourselves of all the advantages it gives. As I have always found that we can do nothing in the spiritual way without the Bible—that the first thing we are to look to is the Bible—I have ever been, and I hope I shall ever continue to be, a friend and a helper, and member of the Bible Society—whether it be the British and Foreign or the Hibernian Bible Society. I cannot help looking back with pleasure and satisfaction to the connexion that I have been allowed to have with the Bible Society, and to be enabled to say, that in the year 1813 I attended at the formation of a Bible Society in the county of Wicklow, where there were about six persons met, I believe, at the court-house, and established the Bible Society for the county of Wicklow; and that the Lord allowed me for thirty-one consecutive years to attend the annual meeting of that society, beginning with the year 1813; till I gave up my accounts, as secretary, in the year 1843; and certainly the Lord did allow me to see a wonderful change, and a wonderful work of grace in that county, from the time that that society was set up, when there was only one depository in the whole county of Wicklow for the sale of God's word, until that day, when I took leave of them as their officer, when almost every parish in the county had the means of supplying its population with the word of God. But whilst I am attached to the principles and to the operations of the Bible Society, and I can say, if it has faults, 'With all its faults I love it still'—I should hold that it is not more perfect than the poor sinners who carry it on; and I would say, as our blessed Saviour said—'Let any one who is without sin, let him throw a stone at her.' But, with all its faults, I honor it, and I love it for its principle. There are times and seasons when I think we are particularly bound to stand forward for the Bible Society before all other societies, and simply because it is a Bible Society. I say we are particularly bound to do so at times when there is an especial attack made upon the principle of the Bible—on the great Protestant principle, that the Bible, and the Bible alone, is the religion of Protestants. I say, when that principle is disputed, and is opposed, it is an especial time for all those who hold that the Bible should have free course; who do not travel out of the Bible for anything that is necessary for salvation—I say that is the time especially for them to hoist the standard of God's word and God's truth. And, therefore, when there are those who would join, as the depository of God's revealed will, the traditions of men along with the word of God, I feel it to be especially the bounden duty of all who value that word, and consider, as our Church says, that the Scriptures alone contain all things that are necessary for salvation—that it is especially incumbent on them to come forward, and by their advocacy of the Bible Society—by the advocacy of the society that circulates the Bible, and the Bible alone, and to be the maintainers of that great Protestant principle—ay, and that principle which our Church holds with all other important Protestant Churches—that 'Holy Scripture containeth all things necessary to salvation.' I therefore feel at this time, when there are doctrines abroad that impugn that great Protestant doctrine, that it is especially our duty to stand forward and profess our unchanged adhesion to the Bible Society; and I confess, at this day, I feel myself especially bound to make choice of the Bible Society as one that I would come and patronize, seeing, in a publication with which it is well known I was connected—and am connected still—seeing in the last number of it an attack made on the Bible Society, and putting forward the Trinitarian Bible Society with an avowed approval of its principles—though I rather suspect that people would not think that after so long an apprenticeship, I was changing my views. I do feel that that paragraph in the *Christian Examiner* has laid it as a special obligation on me to say, that I do not admire the principles of the Trinitarian Bible Society; that I conscientiously and really disapprove of them. Their very principles I disapprove of, and I consider it to be a very narrow, poor split of Protestants, who ought to be united with one heart and one mind; and I must say, that I conceive that the principles of the Trinitarian Bible Society—without imputing to those that are members of it that they feel it as I do—*I think it is just Tractarianism in another shape.* The Tractarians say they put great value on the Bible, but they say no man can find truth in the Bible: you must get the Church's definition and human traditions, with which you may indeed go to the Bible, and see that they agree! Now, that is really what the Trinitarian people do. *They must have their Trinitarian creed*—they must get their creed from some other source, just as the Tractarians do, and then come indeed and put the Bible along with it. Now, really, *that Tractarian principle* of the Trinitarians *I most heartily object to.* I think it is just putting the car before the horse, and I object to it. I object to one as well as to the other; I neither like one nor the other. I am for the Bible Society. Roman Catholics say they will give the Bible to the faithful; we say that we will give it to the unfaithful, to make them faithful. They give the Bible to the believer—we give it to the unbelievers, to make them believers; and so the Trinitarian Bible Society say, 'Oh, we will get Trinitarians, we will not go to unbelievers,' though Trinitarians may be just as wicked as Unitarians: but they say, 'We will get a certain creed that we have fixed upon, and then we will go and circulate the Bible.' I think that is Tractarian in some shape. Oh, it is melancholy to think what a principle there is in man to go from the simple dependence on God's truth! Oh, how the heart of man inclines to it! And therefore it is that from the time I have seen anything of truth, I have loved, and I hope will ever love, the Bible Society. When my own mind was first led to anything, the only instructor, I must say, that I found was the Bible. I never heard a gospel sermon, if ever I was able to preach one myself, until the Bible had taught me. *The traditions of men, or whatever the Trinitarians might have taught,* did me no service—'in conference they added nothing to me;' it was the Bible and the Bible alone; and I have seen its blessed work on others, and especially through the British and Foreign Bible Society and the Hibernian Bible Society. The Bible alone produces wonders of grace among the poor Irish people; and therefore I shall be happy to be the advocate and grateful friend of a society that has circulated it among our countrymen and throughout the world. I pray God to prosper it and to bless all those that love his own work. I will now call on the secretary, the Rev. Gibson Black, to read the report."

I make no comments on these sentiments of his Lordship; but I shall simply ask your readers to consider, whether it be possible for the Irish Church to make any effectual stand against a regularly organized system of Romanism, if her Majesty's advisers continue much longer their present mode of appointing to the higher Church preferments in Ireland?

HIBERNICUS.

From the London Church Intelligencer.

Convocation of the Clergy.

House of Commons, April 23.

Mr. P. Borthwick was then called upon by the Speaker to move, pursuant to his notice, "That an humble address be presented to Her Majesty, praying that Her Majesty will be graciously pleased to afford to Parliament, in all matters ecclesiastical, the advice and assistance of the clergy in convocation assembled, according to the constitution and ancient usage of the realm." The hon. member said, that it was with unaffected solicitude that he appealed to the House for its indulgence and forbearance on the present occasion. The circumstances under which he rose to address the House added very much to the difficulties which naturally surrounded the very important matter which he was about to propose to its consideration. He trusted, however, that the good feeling of the House would grant him its indulgence, and he promised he should not trespass upon it in point of time, and that he would sedulously endeavor not to offend the House, either by any expressions he might use or otherwise. He hoped he should not offend hon. members if he said he believed the very large majority of the House he was now addressing knew very little except in name of the institutions to which he was about to advert. He must premise by stating, that the question he had to propound was not of a theological character; if it were, another place would have been more proper for its introduction, and a different person selected for its advocate. Perhaps the House would permit him to state what was a convocation of clergy, what its character, what its uses, and wherefore it was that he asked an address to the Crown praying its restoration. On the original introduction of Christianity into this country, the Bishops from time to time collected around them the clergy of their respective Dioceses, for the purpose of consulting upon the affairs of the Church. In this synod were discussed all matters connected with the order and discipline of the Church, and everything calculated to increase her efficiency. In process of time the ecclesiastical jurisdiction in this kingdom became divided into the two provinces of Canterbury and York, and then that which previously had been done by each Bishop in his own Diocese was done by each Archbishop in his respective province. Shortly after that period the Crown had been in the habit of applying to the convocations for the purpose of obtaining the supplies which the clergy afforded to the public service of the country, and the clergy having the privilege of self-taxation attended the convocation to supply the Crown with revenue. In the year 1664, Archbishop Sheldon, on the part of the Church, and the then Lord Chancellor on the part of the State, concluded an agreement by which the clergy waived all right to their privilege of self-taxation, and from that time to the present they had been taxed by Parliament from year to year just as any other citizens. Now, from the time when they surrendered the privilege of self-taxation down to the present, there had been a singular want of care on the part of the State in calling together this most constitutional body. Nevertheless it continued to be called, and to discharge the high functions intrusted to it by the constitution down to the year 1717; and then, when a sermon had been preached by Bishop Hoadley, in which doctrines of a dangerous tendency were promulgated, a committee of the lower house of convocation having been appointed to take the matter of the sermon into consideration, the Whig Ministry of George I., in order to shield Bishop Hoadley, their favorite both on personal and public grounds, prorogued the convocation for six months, and from that time the convocation had never been assembled. In short, it expired when in defence of the Church, and in the discharge of an important duty, for which it merited thanks rather than extinction; and one of its last acts had been an effort by which fifty-two churches had been built in London and its neighborhood, thereby showing that it carefully watched the growing wants of the people, and that it set all the means to supply those wants as they arose. Having glanced thus very briefly at the English convocations of clergy, he would add that it was a council of the Church—it was a council within which all matters ecclesiastical were by the constitution of the country supposed to be considered—it was a part of the institutions of the country as important as any which existed. All writers on the constitution agreed in assigning to it a character not second in importance and utility to Parliament itself, and he (Mr. Borthwick) could bring forward a great number of proofs to show that at the time the House of Commons was sacrificing the rights and liberties of the people, when it was wantonly betraying its trust to place a tyrant in power, when it was staining the land with the blood of kings and martyrs, the convocation of clergy steadily proceeded to do a series of acts, without which he hesitated not to say the liberties of England must have perished, and the constitution of this realm have been sacrificed to tyranny. If any man was disposed to doubt this, let him look back to the time of Henry VIII., when the Reformation took body and shape. —The Rev. H. Thompson, in a pamphlet just published, remarked, that the convocation had been a positive benefit to the Church was incontrovertible; that it had saved the country from the heresies and follies which defaced the Reformation in other countries, and that every act of the reign of Henry VIII., where the sovereign and Parliament were concerned, supplied the Romanists with an inexhaustible armoury of weapons, and that it was only from the proceedings of the convocation in those times that the means of defence were to be obtained. In his (Mr. Borthwick's) opinion it deserved to be considered whether, as regarded the efficiency of the Church or the advantage of the State, it would not be better to restore the convocation to its constitutional power; it deserved to be considered whether we had not retrogated since the convocation was practically abolished, not by reason of the indisposition of the Church to do its duty, but of her having been deprived of that voice in the State which was her right.

The hon. gentleman then proceeded to read a passage from *Hooker's Ecclesiastical Polity*, cap. vi., sec. 2; but we regret that, owing to the noise and disorder of the House, we were not able to catch the import of it. The hon. member went on to say, that the constitution of England was framed not merely with reference to the acquisition of national riches. The weal of nations, like that of individuals, depended on pre-eminence of virtue. Two views might be taken of this question—one, the more ecclesiastical; the other, the more political. The first contemplated the considerations on which the Church might require that the convocation should be revived; the second, the considerations on which the State required the revival of the convocation. The latter would mainly occupy the attention of the House of Commons. In another House of Parliament, and by a right Rev. Prelate, the question had been brought under consideration some time ago, and the question then turned chiefly on the utility of the convocation for the guidance of the Church; but in the House of Commons he intended to call attention to the degree in which the State stood in need of the advice of the clergy; and he could not think that he was calling the attention of the House to a mere dogma of constitutional law, or a doctrine of abstract philosophy, but, on the contrary, that this was a question of an eminently practical nature, and well worthy the attention of legislators. Did they not see a ministry the strongest by far that the country had ever been governed by for fifty years—strong in the esteem of the country—strong in the individual character of its members; the head of which, in the House of Lords, was the Duke of Wellington, and its head in the House of Commons a man whose name would accompany that of the Duke of Wellington through all time,—did they not see, he said, a ministry so strong in itself, so strong in the confidence of the country, stumbling on questions which, but for the absence of the convocation, would not have existed, or if they had existed, would have presented no difficulties to the House of Commons? Did not the question of Education stop the Factory Bill last year? During the present session, and at the present moment, had they not got into Parliamentary difficulties of an unprecedented kind, surrounding the attempts of the Government to ameliorate the condition of the factory operatives? Could they forget the startling statements of the noble Lord, the member for Dorsetshire (Lord Ashley,) when he described the condition of the work-people in the factories and mines of this country—the miserable darkness in which those classes lived, and the scarcely less miserable material evils which pressed upon them? To what were they to attribute such a state of things but the absence of that high voice which would have pointed out to Parliament the origin of these evils, as they arose? If the convocation had been sitting for the last half century, these miseries would have been authoritatively introduced into the knowledge of the House of Commons for the purpose of their accommodating the means of the Church to the increase in the numbers of the people, and to their condition. Manchester, Leeds, Birmingham, Stockport, Liverpool, and other towns, have immensely increased in population, but the Church accommodation had not increased in proportion. Why? Not because the House of Commons had manifested any unwillingness to grant money for that purpose; not because the people were not willing to support the House in doing so; but because the House had not been called upon by the adequate and proper authority, to take cognizance of these evils as they arose. Within the last ten years legislation had proceeded with an almost frightful rapidity; the constitution was not what it was thirteen years ago. That was the answer to those who might object to any alteration of the existing practice in this respect. It was true that the Bishops might be said to represent the Church in Parliament, but it was only in a limited sense; for they held their seats in Parliament not as clergymen but as barons; they were no more to the Church than what magistrates were to the State; they discharged the executive, not the legislative functions in the body of the Church. Appeals had been made in this and other Dioceses to the Bishop to decide questions of difference as to certain points which had arisen in the Church, but the Bishop was compelled to reply that he had not the power to decide; that resided in the convocation, and the convocation by the custom of Parliament never sat. But let it be observed it was only by custom that the convocation never sat, because, as was well known at the meeting of every new Parliament, the convocations of the two provinces were severally summoned, not by writs from the Crown but from the Archbishops, and having met and been harangued by the Archbishop in a tone of compliment to the Crown, were immediately prorogued. The opinion of Mr. Burke might perhaps be cited against him, but in Burke's time there might be a propriety in allowing the convocation to rest in peace; there were no questions in those days which required its sitting; but since the commencement of the last half century, many questions of great moment had arisen, which would have been best settled by that learned body, to whose province they strictly belonged. Why should there be any fear among parties in that House of reviving the convocation? It was either because their politics were rotten, and would not bear the inspection of religion, or because their religion was too light to make it possible that the two should co-operate harmoniously. The hon. member was proceeding, when

An Hon. Member on the Opposition benches moved that the House be counted, which being done, and only 27 members being found to be present, the House adjourned at 7 o'clock.

Communications.

For the Churchman.

Individual Christianity—Its Practical Effects.

Mr. Editor,—"I stand alone before my God,"—this is the boast of individual Christianity. The Church, as a body, has no quality that is not first in the individual. "Hence it is an aggregate, not a corporate body." These are its maxims.

"The Church is the living body of Christ our Lord," no aggregate, but a true corporate body of which he is head, a building of "living stones," a vine—Christ the head, Christ the foundation, Christ the root. This is the doctrine of the Scripture and ancient authors, as the first is the theory of dissent now bragged and boasted of as a new principle, but in truth an old one, the old principle of self-will that actuated the first dissenters who raised the standard of private judgment in spiritual things against law.

We are glad to see dissent stand upon its own ground, and advocate the principle upon which it is in reality founded, and therefore we say, "Success to Individual Christianity" and to the principle among the dissenters "that the Church is an aggregate not a corporate body;" but how long shall this theory be generally adopted among them?—until they have no "communicants and no communions," no "churches" but all "societies?"* How long from its general adoption shall it be?—until among them all authority, all doctrinal teaching, all influence is gone, and the last vestige of a ministry, in any true sense of the word, has perished? Not very long we think.

In the next place, let us take a view of the practical consequences of these two ideas.

Race,—family,—nation,—these relations, all which are corporate, embrace all the development of the Church in time successive—the Church holds them all. In time simultaneous the Church likewise includes them. "Ye are," says St. James, "a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye may show forth the praises of him who hath called you out of darkness into his marvellous light,"—all corporate relations in Christ's body, and all then for the very purpose of doing that which modern Christians think they can do best, "The individual alone before his God!"

And thus all the possible relations in which man can enlist—all these are for the Christian included and sanctified by his own relation as a member of Christ's body corporate upon the earth; all the actions of his life he must live if he realize the truth of his position "in the Lord."

And the consequences of this upon society are of the most ennobling and exalting character. In fact, from this one truth realized by Christian men, springs all nobleness of action upon the earth since our Lord ascended. It takes man from his position as a "reasoning animal" and places him upon grounds which have no existence apart from the consideration of "God made man," and ourselves the brethren, by the adoption of the "incarnate word." Husbands, wives, parents, children, citizens, magistrates,—all these relations and the duties connected with them all, the great truth of Christ's body being a real corporate existence takes off the old grounds of pleasure, convenience, profit, necessity, or opinion, and places them upon new grounds, the very words of which in the Scriptures that so place them are absolutely meaningless to him that has not realized this truth.

All these relations between men existed under the old political paganism; they exist at present among savages; and how base and mean have they been in their practical working in both these cases—how closely kindred to the beasts that perish! Let us realize the truth of our relation to our Lord's body, and how are they exalted and ennobled!—the clay of earth as it were cast in the mould of Heaven, the very image and body of him who was at once God and man! "Not I," says St. Paul, "but Christ liveth in me; *the life that I now live in the flesh* I live by the faith of the Son of God."

To us that are of the body of Christ, this truth speaks thus: "The beast feed through criminal appetite and are satisfied, but your bread is blessed; the lion and the tiger love their mates through the instinct of their nature, but for you marriage is a mystery and sanctified; infinite tenderness have the poor wild mothers of the wood for their young, whom in a few months they may have torn in pieces; but for you, "brethren of God incarnate," your babes are more than mortal offspring, "heirs of God, they are members of Christ, children of the kingdom of heaven."

To define also and protect all the relations in which man can stand to man there is an earthly polity; and so there is one of Heaven which rises high above and at the same time sinks down into the soul and sanctifies the earthly one. This polity, with all the relations it protects, although thus sanctified, is subject to death, just as the Eucharistic bread, though holy, is liable to decay, while that by which it has been sanctified is unperishable. Here fathers, children, wives, husbands, magistrates, citizens,—but there all these relations perish; there "Adam before His throne as I, and I as Adam;" but the one relation that sanctifies all that are of time shall survive. As in this world we are to one another "brethren in Christ's body," so shall we be to one another there. Other practical Christianity that bears directly upon man's social existence there is not, all else is sham and pretence—let us see what the sham says.

"Mother, am I a Christian"—a little child may ask of a true Christian mother—"in the Church?" and the answer is, "Yes, you are, as truly as I myself." Hence guidance, instruction, teaching, all obtaining vigor and life from the faith that her child is as fully a member of Christ as she. Hence that part of the child's action that is conscious is made to proceed on this motive, that greater part that is not self-conscious goes on the same motive, although they are not its own, but in its parents' breasts; the parents feel that in bowing the child's will to theirs it is in truth even in extremest childhood, "doing the works," for the will of a Christian father is the will of God; hence in stammering its first attempts at speech in the hallowed atmosphere of a Christian household, it is in an unconscious way hallowing His name; "His Kingdom is made to come" when one such is trained with a full determination, that as far as the parents' prayers and work can go, the child—a "member of Christ, a child of God, and heir of the kingdom of Heaven"—shall not fail to do, and then to feel, and then to know, after these high truths.

"Mother, am I a Christian?" Let the same question be asked of a mother who, believing in sham Christianity, as the "Individual" scheme deserves to be called, and what shall be her answer? "No, my dear, you are not."—Here is pure denial, entire and complete negation,—a sort of gap and blank abyss between the mother and her child: and if she take the Scripture doctrine of "original sin," her child is in rather a more doubtful position still; the doubt may be a favorable doubt, still it is one, and however it may be settled, the mother is of one creation, the new-creation of God's Spirit, the child of another, the old generation of the image of Adam. An abyss pretty wide does "Individual" Christianity open here between mother and child.

The instinct of parents, even when wholly under the influence of an utterly vile and anti-Christian theory as in the name of God we hold this to be, which excludes from the "kingdom of heaven" those whom our Lord declares are most fitted for it, this will lead them towards the light even in the darkness, they will try to teach their children something of the Gospel. In the most of cases they do not succeed, for the thought is readily in the child's mind,—"We are not Christians, therefore the duties of prayer and so forth, which we see our parents do because they *are*, and others refrain from doing because they are *not* Christians, these are not for us." There is self-will enough, as all know, in the childish mind to think so, and it is easy for them to act in this way, especially when the way of acting is not to do but refrain from doing.

But say that she succeeds in teaching it something, what sort is this Christian instruction? "Historical Christianity," a knowledge of the facts in Christian history on a par with their knowledge of Roman or Grecian history; "Historical Christianity" without privilege, without faith or hope!

But in the majority of cases no such attempt is made even by pious parents, except the ordinary ones of bringing them to their Scriptureless,† tasteless and insipid‡ meetings.—I have seen such neglect even among pious people, and seen it with horror. "We do not wish to prejudice our children against other Christian Churches, by training them exclusively in the tenets of our own; we leave them free to their own judgment in maturer years," such are the excuses. The true reason is that "they stand alone before their God;" and thus the children grow up uninfluenced, for no clergyman can practically influence those whom parents practically neglect. Therefore is infant baptism dying out among "Individual" Christians, for what avail arguments in favor of a practice not commended, which is utterly meaningless except there be a corporate body of Christ; therefore the doctrine of the Eucharist is gone among them; therefore Arianism, the denial of the Eternal Sonship, is in vogue.

Therefore, too, Christian Education is going fast. For what avail nice rhetorical sermons, and compositions upon all these subjects, if we cut away the root from which they spring? So true is that which one of the old fathers said, "He that stands apart from the Church the body of Christ, ('*we stand alone before our God*,') stands apart from the sacraments and the Scripture, from the faith of Christians and their practice and fellowships, he cannot be called a Christian.

W. A.

* For the distinction see Baird's Religion in America.

† But little Scripture is ever read in public worship by dissenters—half a chapter or a chapter at most.

‡ Children's taste is in general pure and delicate—they instinctively delight in the Liturgy,—and do not seem to have much fancy for the endless, common-place babbillations of extempore "addresses."

For the Churchman.

Austin Friars.

The Waies through which my weary steps I guyde,
(In this Researche of old antiquitie,)
Are so exceeding riche and long, and wide,
And sprinkled with such sweet Varietie.
Of all that pleasant is to Eare or Eye,
That I nigh ravish with rare Thoughts Delight,
My tedious Travel quite forgot thereby;
And when I gin to feele decay of might,
It strength to me supplies and cheers my dulled Spright.
Spenser's Faerie Queen.

Thomas Fuller, the Church historian, was wont to call London a library of mortality: and a writer* who has sketched his character with religious fidelity and beauty, remarks, that "he drew some affecting illustrations from its pages." The ecclesiastical history of his country was a subject dear to the heart of that learned and good man. And we are told, that he always "found something in the Church or its monuments, to reward his researches into antiquity." He has been accused of a want of due gravity, in some of his remarks, but the mind of Fuller was singularly varied and facetious. Cheerfulness was the true characteristic quality of this Church antiquary. His illustrations are original and racy; and exhibit the result of much personal observation. Thus in speaking of the indiscriminate destruction of valuable manuscripts that had been carefully preserved in various religious houses for centuries by learned Churchmen, his humor carries him instantly to the every-day life of London. "As brokers in Long-lane, when they buy an old suit, buy the linings together with the outside; so it was conceived meet, that such as purchased the buildings of Monasteries, should in the same grant have the libraries (the stuffing thereof) conveyed unto them: and these ignorant owners, so long as they might keep a *Lieger-book*, or *Terrier*, by direction thereby to find such stragling acres as belonged to them, they cared not to preserve any other monuments." It is impossible to forget many a quaint passage, like the foregoing, in the writings of this exuberant author, when the scenes enacted at the Reformation are revived at the way-side by the rambling commentator. There is no bitterness however, incorporated in the unique style of Fuller: it is the natural eloquence of a fervid Christian, surveying the desecration of costly buildings, dedicated to piety and learning from the earliest periods of Anglo-Saxon art. But whether we view the debatable land of the "Angles," by the aid of Fuller's Church History; the noble poetry of Wordsworth, as displayed in his Ecclesiastical Sonnets; or the beautiful prose of Southey, as exhibited in his Book of the Church; the pleasant "*researche of old antiquitie*," seems ever "*sprinkled with sweet varietie.*"

Let the traveller, as he lingers near "the ancient and venerable city of Canterbury—the cradle of Christianity in England," with the interesting history of Bede in his remembrance—trace the progress of the Anglican Church; and of those holy men, who

"—— dreamt not of a perishing home."

There whilst beholding the time-honored Church of St. Martin; a relic of the highest antiquity; or whilst examining minutely the rude sculpture upon the holy font; which has adorned that sacred temple for centuries, or in listening to the solemn words of the baptismal service; he will recal instinctively the memorable era when the voice of St. Augustine was heard for the first time by the Anglo-Saxons. For his devoted footsteps impressed the soil upon which this curious vessel rests—a soil whereon the Jutes, the Angles, and the Saxons, had been unceasingly contending for domination; but who soon began to listen to the messengers of peace. The picture, so beautifully drawn by the poet, of these primitive divines—Saxon clergymen—can not be perused too often:

How beautiful your presence, how benign,
Servants of God! who, not a thought will share
With the vain world; who, outwardly as bare
As winter trees, yield no fallacious sign
That the firm soul is clothed with fruit divine!
Such Priest, when service worthy of his care
Has called him forth to breathe the common air,
Might seem a saintly Image from its shrine
Descended:—happy are the eyes that meet
The Apparition; evil thoughts are stayed
At his approach, and low-bowed necks entreat
A benediction from his voice or hand;
Whence grace, through which the heart can understand;
And vows, that bind the will, in silence made.
Wordsworth.

The contemplation of the surrounding scenery in the Isle of Thanet—and other portions of the land, once divided into kingdoms, and called the *Heptarchy*†—will, by the aid of the historian and the Christian poet, flood the mind with vivid ideas connected with those early times—of times, when Augustine had an audience for the first time in the "*open air*" with Ethelbert; and the latter shortly afterward became a convert to Christianity. Bede presents us with a graphic account of this memorable transaction; and I cite it, not as an introduction to an historical disquisition concerning the rise and progress of Christianity in England; but merely to exhibit one of the many vivid pictures which occur to the mind in following the footsteps of these worthy Christian historiographers over the numerous consecrated Church-plots of learning and religion. There is a picturesque, yet solemn, and religious character imparted to the venerable imagery of the *Heptarchy*, as displayed in the narrations of some ancient authors, that insensibly lead the thoughts to quiet meditation upon themes connected with antiquity. "Some days after, the king came into the island, and sitting in the open air, ordered Augustine and his companions to be brought into his presence. For he had taken precaution that they should not come to him in any house, according to the ancient superstition, lest, if they had any magical arts, they might at their coming impose upon and get the better of him. But they came furnished with divine virtue, not with diabolical, bearing a silver cross for their banner, and the image of our Lord and Saviour painted on a board, and singing the Litany, offered up their prayers to the Lord for their own, and the eternal salvation of those to whom they were come. Having, pursuant to the king's commands, after sitting down preached to him and all his attendants there present the Word of Life, he answered thus: 'Your words and promises are very taking, but in regard that they are new and uncertain, I cannot approve of them, forsaking that which I have so long followed with the whole English nation. But because you are come from far into my kingdom, and as I conceive, are desirous to impart to us those things which you believe to be true, and most beneficial, we will not molest you, but rather give you favorable entertainment, and take care to supply you with your necessary sustenance; nor do we forbid you preaching to gain as you can to your religion.' Accordingly he gave them a dwelling-place in the city of Canterbury, which was the metropolis of all his dominions, and permitted them to preach."

A pilgrimage from Canterbury to Durham—although a long one—will not appear dull, or vapid, if enlivened by glances at those accomplished scholars, poets, and antiquarians, who have expended so much time, learning, and talent, in the investigation of facts connected with the early history of the English Church. The cheerful, pleasant vein of Fuller, or the grave earnestness of Venerable Bede, may be enjoyed alternately with the highly gifted modern writer—in prose and verse—whose genius has given ecclesiastical history, at the present day, additional interest and illumination through the aid of costly erudition and refined taste. The authors of "The Cathedral"* and "The Early English Church,"† shed a lovely light around the Churchman's path-way, when they inform him—as the latter does—that, "The lesson to be learnt from all Church history is a lesson of faith in the Author of all truth, the Founder and Preserver of that religion of which the Church is His appointed keeper and witness in the world."‡ In this animating spirit, did Southey take up the pen, more than a quarter of a century ago. And admirably are the lights and shades of Church history preserved in his concise sketches of the memorable period, when the hand of destruction, or rapacity, was laid upon those beautiful ecclesiastical edifices, whose very ruins excite our admiration and regret at the present day. He distinguishes some of the splendid specimens of architectural genius, thus laid low by the wild fury of the spoiler, in these words: "Who can call to mind, without grief and indignation, how many magnificent edifices were overthrown in this undistinguishing havoc! . . . Malmsbury, Battle, Waltham, Melvern, Latony, Rivaux, Fountains, Whalley, Kirkstall, and so many others, the noblest monuments of antiquity, each the blessing of the surrounding country, and collectively, the glory of the land!"§ And after continuing the narrative of well authenticated acts of desecration performed at the Reformation, upon minor edifices, he finishes the rueful picture, with a strain of eloquence peculiar to himself, upon that delightful and cheerful theme—the poetry of Church Chimes: "Nothing for which purchasers could be found escaped the rapacity of these plunderers. Tombs were stripped of their monumental brasses; churches of their lead. Bells, to be cast into cannon, were exported in such quantities, that their farther exportation was forbidden, lest for the same use, should be wanting at home. Somerset pretended that one bell in a steeple was sufficient for summoning the people to prayers; and the country was thus in danger of losing its best music, . . . a music, hallowed by all circumstances, . . . which, according equally with social exultation and with solitary pensiveness, though it falls upon many an unheeding ear, never fails to find some hearts which it exhilarates, and some which it softens."‖

The meditations of genius and intellect, are ever interesting: but they are not always so instructive, or communicated in the unexceptionable language, and admirable taste of Southey. He is an accomplished writer, who will always be read with interest, and remembered with pleasure: for he encounters his subject—whether history or biography—with intuitive judgment, and honest impartiality and candor. It may be truly said of him—and that is sufficient commendation—that he realized the high expectations of his brother poet Wordsworth, by "The Book of the Church:" who in giving his "Ecclesiastical Sketches" to the world, hoped their respective labors would illustrate each other.¶ The sequel proved the similarity of their views, in treating of the same characters, or incidents: and the rare abilities of the two affectionate friends, were never more conspicuously displayed, than in these accordant compositions.

Many a wanderer among the picturesque and rural portions of Old England, has felt how pleasant a thing it was, to linger beside the sedgy brink of the dimpled stream, that skirted the dewy meadow; or halt near the Cowslip bank, at noon or eventide, when the blithe bird trilled his matin, or vesper song—the chant of holiest hymn to heaven in some sylvan nook of beauty. He has seated himself perchance in such a quiet spot, in a mood of gushing tenderness and rapture, as he gazed upon the soft landscape, whilst a holy anthem quivered upon his fervent lips. And he has felt his bosom glow with pleasant, yet solemn thoughts: for at such a time, "the faint shadow of a flower upon the water, were inspiration to him." The repose and harmony of nature, has imperceptibly imbued his soul with "calm abstractions;" and the sanctuary within him, has reverberated with its most expressive litany, the prayer of a cheerful and contented spirit. "From the song of the lark, and the blackbird," says Willmott,** speaking of a religious observer of nature, "he draws something to remind us of bowers where the leaf never fades; and in the humblest flower hanging over the field-bird's nest, he finds an emblem of serenity and joy." Honest Izaak Walton, is the delightful rambler, here alluded to; whose contemplative loiterings and studies, beside the calm, gliding rivers of Devon and Staffordshire, have induced many a reader of his pleasant book, to seek out his haunts, and revive the poetry of angling, or the delicious impress of the summer landscape. As angle-loving Walton, in his excursions into the country, entertained his way-side companion with snatches of poetry, culled from Wotton, Davors, Fletcher, Herbert, or Chalkhill; with a view to illustrate his favorite recreation, and diversify, or relieve the colloquial character of his delightful treatise; so I have ventured to cite a stray passage or two from those authors, who will be remembered most readily in traversing places of religious interest or association in England. And the reader will not be surprised at my dwelling incidentally, upon those favorite writers, who thus furnish themes of holy meditation to the passing pilgrim, as he paces the cathedral aisle, or the ruined abbey chancel, whose solemn silence, preaches eloquently

"Of quiet ages, men call dark:"

For as the poet†† continues, to whom I am indebted for the above expressive line—

"Faith's soft light is darkness to the world."

Let me now introduce some historic particulars—interesting from their prolate character—revived during a visit I once paid to Austin Friars: a site of considerable importance in ancient times, and included in the topographical *Leiger-books* of the *East-Angles*. It is a very curious section of the world of London, and may therefore be entitled to a modicum of description from the pen of a stranger and sojourner in the "City." One of the most striking feature of the place at the present day, is a very venerable looking archway, under which you pass into a region of quiet—I had almost said, monastic retirement. Here is precisely the kind of city-scenery that delighted, and stirred up the soul and fancy of Charles Lamb in his daily walks through the metropolis; and caused him to be, or rather *made him*, one of the most delightful essayists in the English language. A man of his quaint humor, would be likely to linger for a moment beneath the archway, and look through a vista of architectural analogies for congenial themes. Advancing from beneath this time-honored passage, which reminds one of noontide shades; you come presently to the principal object of curiosity in this legendary neighborhood—the remains of the priory Church. A word or two in this place, will suffice to describe its present appearances. The nave only has been preserved: it is however a veritable specimen of the architecture of Edward the Third's reign. The modern excrescences, heaped upon and connected with it, detracts from the original design of the skillful architect of the priory. The buttresses and antique windows—the re-edification of the fourteenth century—however, give a certain picturesque character to the edifice, when viewed from a proper point of sight. This peculiarity, modern Vandalism has not been able entirely to destroy. The beautiful brass, alabaster, and marble monuments and effigies, which adorned the interior of the chapel, appear to have been of the most interesting description. They exist, (by representation,) only now, upon the antiquary's page, to tell us, "such things were." As I shall have occasion presently, to touch upon some singular facts connected with this part of the subject, illustrative of the respective reigns of Richard the Second, and Henry the Eighth, no more need be said here concerning these mutilated, or abstracted monuments. But I will now quote the comparison, and cogent argument of Fuller for the preservation of these memorials; who has given a peculiar interest to the subject by the unique scintillations of genius and religious wisdom. It is a brief extract from an essay of one who was an eye witness of the mutilation of many valuable morsels of antiquity in his own day. "Tombs are the clothes of the dead. A grave is but a plain suit, and a rich monument is one embroidered. Most moderate men have been careful for the decent interment of their corpses; both hereby to prevent the negligence of heirs, and to remind him of his mortality."* And to this thoughtful passage, I would append the eloquent words of Norris, of Bemerton, as a proper homily, or rather introduction to the history of those distinguished personages, who once figured so conspicuously in the world's annals, but whose dust appears to have received no more respect here, after a time, than that of the humblest village hind in the crowded churchyard. Thus is the great Christian virtue—humility, taught from the effaced sepulchre of prince and noble: "When our sun that shone so brightly, goes down in a cloud of sickness, and sets in darkness and obscurity, and our escutcheons and ensigns of honor that follow us to our grave, there take a final leave of us; and we who fancied our houses would continue for ever, and called our lands after our own names, must now be confined to a little tenement of clay, and be beholden to a kind inscription, perhaps a flattering epitaph, to mark out where that poor tenement is. These are certainly very mortifying thoughts, and such as may serve to deaden us to the world, and to all the relishes of a secular life, but more especially to damp the flame of our pride, in which we must be very much fixed and hardened, if the consideration of that, which in a little time will lay our *bodies* low in the dust, will not in the mean while take down and humble our *minds*.†

My guide over the Friary premises, as may be inferred from the foregoing remarks, was no modern one; but a scholar, whom taste and inclination, instinctively led into many a by-nook of the kingdom. His name must therefore be communicated to the reader, together with the era of his visitation.

D.

(*To be continued.*)

* See Pictures of Christian Life, by Robert Aris Willmott, B. A.

† Sir Francis Palgrave, pronounces the word *Heptarchy*, "an erroneous term;" and maintains, that there never were *seven* kingdoms independent of each other in Britain. He remarks, however, that it has become so familiar by usage, that there is some difficulty in discarding it from history. See his History of the Anglo-Saxons. Chap. ii. p. 46.

* Williams. † Churton.

‡ See conclusion of "The Early English Church." P. 338.

§ Book of The Church. Vol. 2, p. 119.

‖ Ibid. Vol. 2, p. 117.

¶ See advertisement to "Ecclesiastical Sketches."

** Memoir of Bishop Ken, in "Lives of the English Sacred Poets. Second Series, p. 92.

†† Rev. Frederick W. Faber; The Cherwell Water-Lilly and other Poems.

* Essay on Tombs.

† From "a Practical Treatise concerning Humility, by John Norris, Rector of Bemerton. P. 347. London ed. 1707.

For the Churchman.

Our Constantinopolitan Missionary and his Policy.

Mr. Editor,—Among the multiplied matters of interest at home, it is not well for the Church to lose sight of her sons and projects abroad. It is natural to forget the absent, when the present demand careful and anxious attention; and it is much easier to forget them when we are not well informed with respect to their situation and pursuits.

Our missionary at Constantinople, the Rev. Horatio Southgate, has labored in the East for nearly eight years, the first three of which were spent in a tour of exploration through parts of Turkey and Persia. His narrative, published on his return, was read with great interest by many who are interested in the religious condition of the Eastern Churches; and his observation upon Mohammedanism and the Moslem power drew forth very high encomiums from the English press. The discoveries which he published have tended much to dispel the ignorance which existed among us with respect to those distressed regions, and have awakened in the Church at home a warm interest for their benefit.

After remaining in America a short time, and having prepared an account of his travels, our missionary was sent out to join the Rev. Dr. Robertson, who was then stationed at Constantinople. Dr. R. has returned, and Mr. Southgate is now alone. He is the only clergyman of the American Church who is stationed in the chief city of the Turks, the centre of their religion and their power, and the point from which all mischief or all good to the East must emanate. Our missionary has written but sparingly. He has labored quietly, perseveringly, and firmly. Very few of his letters have been published, and those few have been scattered here and there throughout the religious publications of this country and England. He has refrained, perhaps prudently, from laying open to the world and the Church at large, his policy and plans. The consequence of his silence has been that many have attacked him severely, and those who have confidence in his measures have been unable to defend him, because they were not in possession of the facts of his mission. On the other hand, those who have had few opportunities of knowing about him, but who from the tone of opposition were induced to suppose that ignorance or heedlessness was the ground of it rather than any real fault on the part of our missionary; these persons, from want of information, have become indifferent.

It has been the good fortune of the writer of this article to meet with many communications from our missionary, which have been written under a variety of circumstances, upon a variety of questions, and directed to different latitudes. It has, therefore, been in his power to form some idea of the character of the man, his field of labor, and his policy.

Of the man we will speak when he is dead. The world will not soon forget him.

With respect to his field of labor few things can be said which are not generally known; but if what is known is only considered, I think we shall see good reasons why our missionary has been silent about his plans and labors.

When he expected to take up his abode among the Jacobites, he wrote much more fully and freely. That station, the centre of which is Mosul, required far less prudence and secrecy than the station at Constantinople. The Churches around Mosul are small and divided. They are conscious, too, of weakness. The great business of the missionary among them is open instruction. They are ignorant, and so far aware of their ignorance that they are willing to listen to instruction. Hence Mr. S. has written freely with respect to them, and we may expect that our missionaries who have now gone there will write full and free accounts. But the Greek Church, whose patriarchal seat is Constantinople, is in a very different state. It is a body sufficiently large to be a subject of interest to foreign powers. Being the National Church of Russia, the Czar has no mean influence with its patriarch in Turkey. He, therefore, is exceedingly jealous of all operations, which may result in foreign influence unfavorable to his projects. The French ambassadors, there as every where else, are intriguing for the Roman Pontiff. The English are laboring to preserve the balance of power, and to prevent as much as possible the encroachments of Russia. All these influences are acting both directly and indirectly upon the Greek Church and the Churches of the East. Beside this a great many American sectarian missionaries are busy, endeavoring to "convert" the members of those Churches. They deny the divine authority of the Church and its Bishops, and are occupied in drawing off one individual after another from the Church of his infancy; and by their manner of teaching fail to impress him with the idea, that however much he may improve, it is his duty to remain in its communion. However honest their convictions, and however praiseworthy their toil may be, from the nature of the case they are and will be disorganizers. Besides, the Greek Church itself is exceedingly jealous of western influence. The Greeks are almost entirely ignorant of our branch of the Church Catholic. They know only two communions in the west: the Roman, which they hate on account of its unjust and uncatholic assumptions, and the Lutheran, (in which they class all but Rome,) which they anathematize.

Into such a field as this our missionary has gone, single handed and alone. Among all these difficulties he is striving to do good to a Church, but a Church in great darkness. He sees and acknowledges her errors. He does not pretend to excuse them. Still he recollects that she has been persecuted for ages, and he knows that human nature is too weak to endure all this and be pure. While he does not doubt the power and efficacy of Divine grace, he is unwilling to decry those who have been drawn away from it by a severe and long trial. He knows enough of the human heart to pity, not to blame.

The policy of our missionary has reference, first of all, to the spiritual good of the Greek Christians. The Greek Church holds many errors.* Of this our missionary is aware, and (I beg those who have thought and spoken ill of him to note this) he is continually discussing these errors in conversations with the Greek clergy. The ground which he takes in all his conversations is this. He acknowledges that they are a true Church of Christ. He enjoins upon them to consider that he comes not to draw them away from their communion, or to interfere in the most remote degree with their organization or their authority. He comes without power, with no means or intention of exercising lordship. He comes as a child of a sister Church, to offer to them the sympathy and assistance of that Church. He keeps before them the miseries of schism. He endeavors to awaken in them a desire to be joined again in communion with those from whom they are now severed. Unity is the foundation of his policy, and he endeavors to show the Greeks they anathematize a true branch of Christ's Church when they include the English and Americans under the general cognomen of Lutherans.

While, however, our missionary talks to them of unity, he does not scruple to point out to them the errors which they hold; and boldly but mildly proves to them that such and such errors are unscriptural, and therefore must be sacrificed by them. He is aware also of the spiritual torpor which seems to have overspread the Greek Church, and wherever he gains an influence he directs the attention of men to their spiritual wants, and endeavors to lead them to the appreciation and practice of a lively faith.

It is evident that our missionary can write but little concerning this department of his labors. It is but the sowing of seed. He does not expect to reap immediate fruits. He casts these thoughts and motives into the broad field of the Greek Church, and leaves it to the sunshine and showers of Divine grace to bring forth the seed, "first the blade, then the ear, then the full corn in the ear." He does not labor for present result, and therefore he has few results to make known. He cannot make public his conversations, for they are private, and hence, by the laws of all cultivated people, confidential. If he were with heathen the case would be different; but he has no right to make known to the world conversations in which men have been induced to talk freely, because they had reason to confide. The Church should leave him to govern himself by his own judgment in these matters. In his judgment it seems best to keep his own counsels and to receive his own confessions.

Besides conversations, our missionary is occupied in translating, publishing, and distributing books which are calculated to increase the influence of sound views, and to inform them with respect to the true condition of the Church in the west. The publications which he chooses, in connection with the Holy Scriptures, are the English Prayer-book, and the publications of English Church Societies. He has not been supplied with means from America for publishing, though lately he has received assistance in order to bring out a Greek edition of "Nelson's Festivals and Fasts." In this department of his labors he is endeavoring to draw them off from the cold observance of ceremonies to a lively appreciation of the spiritual and life-giving efficacy of the Gospel Church.

The policy of our missionary with respect to the foreign powers, and their influence in Turkey is, in part, to manifest the French Roman intrigues, and to prevent as much as possible the usurpations of the Pontiff. In this he once succeeded admirably for the Syrian Church. Roman missionaries had drawn away so many of its members that they succeeded in organizing a schism, and, through the influence of the French ambassadors, obtained authority from the Sultan to seize upon half of every Church building. They did so; and, making a partition in the middle, the old Syrians were compelled to be disturbed in their worship by the services of Roman schismatics on the other side of the wall. Mr. Southgate, by the assistance of the English ambassadors, was able to get this decree rescinded; and the Churches were restored to their rightful owners. In this way he is using his influence continually, and Eastern Christians have cause to thank Mr. Southgate for many benefits obtained through his representations to the English Government. Being an American his course awakens far less jealousy than if he were a citizen of Europe, for the United States are not suspected of ambitious designs upon the East.

The policy of our missionary with regard to other American missionaries is to let them alone. His labor is distinct from theirs. They are endeavoring to work upon single individuals, and either to associate them in a society, independent of the Church, or else to form them into a kind of Church within a Church. Both which plans Mr. Southgate can have no sympathy with. They do not acknowledge the authority of Bishops, and therefore see no reason why their converts should remain in their own communion rather than join communions which they may set up. Indeed, they profess to see strong reasons why they should not remain in the Greek Church; and how much soever prudence may induce them to keep back their peculiar opinions, they will operate wherever they can do so without danger. The policy of our missionary is entirely different. He endeavors to influence individuals, but he carefully provides against the danger of schism. If he possesses influence he endeavors to make them understand that it is their duty to live holy in the Church, and to endeavor to bring out the life and vigor which it possessed in primitive times. He has therefore labored entirely without reference to other Americans, and, though they have decried him sadly he has more than once done them a favor. Moreover, they are much more in his power than they suppose. If he should simply translate some of their articles against the Church, which are so boldly published in America, and should show them to the authorities of the Greek Church, their missionary operations would be very much impeded, if not entirely broken up. They little know how much they are indebted to this man whom they revile for their influence in the East. But they need not fear, how much soever they denounce him. He has too high a view of his duty to suppose that a part of it is to injure others. On the other hand, let them not suppose that he will be deterred from the course he has chosen by any of their attacks. He knows his ground, and he knows its strength; and whether God permits him to see the fruits of his labors or not, he is convinced they will appear in good time. His policy is grounded in the principles of the Holy Catholic Church, and against those principles neither the devil nor man shall be able to prevail.

Such, in brief, is the policy of our Constantinopolitan missionary, as it can be gleaned here and there from his letters. It is marked by a grand Catholicity. Established upon immutable principles, our missionary is pursuing his silent but mighty course, regardless of the indifference of friends or the malice of enemies. And so he will continue. It is not in his character to quail or to be disheartened. If the Church supports him with her contributions, her sympathies, and her prayers, she will share with him the honor of his work. His is the mission of sympathy eminently, the sympathy of a child for its parent. We owe to the Churches for whom he labors much that we possess, and we ought to pay back the benefit. If the Church at large should, by any sad possibility, lose its interest in this department of her duty, we doubt not that there will be found enough of her individual members to sustain it with their contributions, and to manifest their confidence in the missionary by expressions of interest and by prayer.

F.

* We could have wished that the errors here referred to had been spoken of as prevailing among Greek Christians instead of being ascribed to the Greek Church; though not knowing the writer of the article we have not felt at liberty to make an alteration which involves a principle from which he may possibly dissent. Where has our Church said that "The Greek Church holds many errors?" And if our Church has not said this, is it modest, or right or safe for her members to go beyond her? In this respect the example of the gifted and deeply lamented Carey is worthy of consideration; who was content to grieve over the errors prevailing in the Roman Communion and to desire their reform, without sitting in judgment on the proper Confession of the Roman Church.—Ed. Churchman.

The Churchman.

New-York: Saturday, June 1, 1844.

Who are the Exclusives?

A certain author, towards the conclusion of a discourse on "The influence of Natural and Revealed Religion respectively," makes the following remark:—

"And hence, at the same time, may be learned the real religious position of the heathen, who, we have reason to trust, are not in danger of perishing, except so far as all are in such danger, whether in heathen or Christian countries, who do not follow the secret voice of conscience, leading them on by Faith to their true though unseen good. For the prerogative of Christians consists in the possession, not of exclusive knowledge and spiritual aid, but of gifts high and peculiar: and though the manifestation of the Divine character in the Incarnation is a singular and inestimable benefit, yet its absence is supplied in a degree, not only in the inspired record of Moses, but even, with more or less strength, as the case may be, in those various traditions concerning divine providences and dispensations which are scattered through the heathen mythologies."

The same author speaks of the "Dispensation of Paganism," and having specified some of the particulars of "the large and practical religious creed attainable" (though not, in general, actually attained,) under it, concludes:—

"It may be even questioned whether there be any essential character of Scripture doctrine which is without its place in this moral revelation. For here is the belief in a principle exterior to the mind to which it is instinctively drawn, infinitely exalted, perfect, incomprehensible; here is the surmise of a judgment to come; the knowledge of unbounded benevolence, wisdom and power, as traced in the visible creation, and of moral laws unlimited in their operation; for there is something of hope respecting the availableness of repentance, so far (that is) as suffices for religious support; lastly, there is an insight into the rule of duty, increasing with the faith with which obedience to that rule is cultivated."

The above passages are from a Sermon by the Rev. John Henry Newman; and the views which they express are such as are generally entertained in connexion with the High Church system, and are, as it seems to us, inseparable from its intelligent reception. Of what use is it then, for our opponents to be perpetually reproaching us with "bitter exclusiveness," "uncharitableness," "narrow-minded bigotry," and the like? Such charges, they may rely on it, however frequently or pompously made, merely excite the smiles of High Churchmen, especially when they are preferred by those who are taught the following doctrine in their Catechism:—

"*Q.* Can they who have never heard the Gospel, and so know not Jesus Christ, nor believe in him, be saved by their living according to the light of nature?

A. They who having never heard the Gospel, know not Jesus Christ, and believe not in him cannot be saved, be they never so diligent to frame their lives according to the law of nature, or the laws of that religion which they profess; neither is there salvation in any other but in Christ alone, who is the Saviour only of his body the Church."

It is common for Calvinists to refer to the 18th article of our Church as parallel with this extract from the Presbyterian Catechism. The truth is, however, that the article is totally silent with respect to the heathen or those who have never heard of the Gospel, and points its anathema at those in Christian lands (as for instance Hobbs and his followers) who say that it is of no consequence of what religion a man is, so he conscientiously act up to it. Neither does the article exclude from salvation those who, in a Christian country are in fact wedded to an erroneous creed; but condemns those who say "that every man shall be saved *by* [not *in*] the law or sect which he preferreth."

It has sometimes happened that the books and pamphlets which we have been most tardy in noticing have been those to which we have attached most value. Mr. Curtis's Sermon is an instance in point; it was published at a time when the pressure of other subjects prevented us from giving it the attention which its extraordinary merits demand; and rather than not take a suitable notice of it we were content for a while to take none. We were the more reconciled to this, as believing the Sermon to possess no ephemeral character, but to be one which will long be sought after by studious Christians.

We offer these remarks because the annexed notice, though appearing editorially, is from the pen of a correspondent. After what we have said it is needless to add that we entirely concur in its sentiments, though we do not consider it as superseding the notice which we are still pledged (to ourselves at least) to take of Mr. Curtis's very able and judicious discourse.

Sacerdotal Absolution; *A Sermon preached before the Convention of the Diocese of North Carolina*, 1843. *By the Rev.* M. A. Curtis, *Rector of St. Matthew's Church, Hillsborough, N. C.* Published by request. New York: James A. Sparks, Churchman's Bookstore, 109 Nassau street. 1844.

JOHN XX 23.

"Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained."

We have reason to rejoice in the appearance of every and any protest against the unrealities of modern popular Christianity, which, on the plea of greater spirituality, either seeks to do away with all externals in religious matters, or else, finding this effort futile, because of its opposition to the command of our Lord, who appointed at least two visible rites for the use of his Church, endeavors to reduce all externals to *mere* forms; thus establishing that very principle of formality which it professes to reject. The author of "a Sermon" therefore deserves well of the Church, inasmuch as while contending earnestly for her various institutions in the use of which "the ministry of reconciliation" accomplishes the design of its appointment, he at the same time rejects all such views as make the Church system one of mere formality; a body without a soul. Holding the appointment of an Apostolic Ministry to be continued "alway, even unto the end of the world," as a truth, he correctly denies that it is less efficacious than the Jewish Priesthood;—a popular view indeed of the matter, but one that makes its "labor to be in vain in the Lord." St. Paul writes, that God "hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation." And again, that "God was in Christ reconciling the world unto himself, and hath committed unto us the word of reconciliation;" (2 Cor. v. 18, 19;) thus *showing* that although Christ has "taken away the sin of the world" collectively and opened the way of salvation to all, yet the benefits of his atonement remain to be secured and sealed to all and singular "the heirs of salvation," by the intervention of "the ministry"—declaring and acting upon "the word of reconciliation;" that is, this ministry is his agent, and the Gospel its law, appointing both *what* shall be done, and the *effect* of what is done. The terms of the apostolic commission given by our Lord, first and foremost point at "the remission of sins" as a prerequisite to final salvation, to be conveyed in the outset and during the continuance of the Christian course in the Church, in various appointed ways, through the instrumentality of the ministry. The doctrine of "Sacerdotal Absolution," therefore, necessarily led the author of "a Sermon" to take a wide range, so that while no formal mode of absolution is passed over, the appointed necessity of ministerial intervention in order to "remission of sins" is clearly and decisively maintained, and that with a calmness and candor worthy of imitation, and to which none but readers influenced by a similar temper can do justice. To all such accordingly an attentive perusal of it may be recommended, with the previous assurance that this production comes from one who does not seem obliged continually to "define his position," or to have been terrified by the absurd cry of Popery, now so common. Little need for it had he, when thus confirmed (to speak of no others quoted by him) by John Calvin:—

"In the communion of the saints, sins are perpetually remitted to us by the ministry of the Church, when Presbyters or Bishops, to whom this office is committed, confirm pious minds in the hope of pardon and remission by the promises of the Gospel;—and this either publicly or privately, as necessity requires. For there are very many who, on account of infirmity, need private consolation. Three things are therefore to be observed—1st. That how great soever may be the sanctity of the children of God, nevertheless, they are always in that condition, so long as they remain in this mortal body, that they cannot stand before God without remission. 2d. That this benefit belongs so peculiarly to the Church, that we can no otherwise enjoy it but by continuing in her communion. 3d. That it is dispensed to us by the ministers and pastors of the Church, either by the preaching of the Gospel, or by the administration of the Sacraments; and in this particular especially is displayed the power of the keys, which the Lord has entrusted to the company of the faithful. Therefore, let each one of us consider it his duty to seek remission of sins nowhere else than where the Lord hath deposited it."

Again:—

"It happens not rarely, that a person who hears the general promises which are given to the whole congregation, remains in some doubt, and his mind continues uneasy, lest he has not himself obtained remission. If such an one opens the secret wound of his mind to his pastor, and hears that passage of the Gospel directed particularly to himself,—'Be of good cheer, thy sins be forgiven thee,'—it will give his mind the confidence of security, and relieve it of that alarm by which it was before disturbed. The entire efficacy of the ministry of the keys consists in this, that the grace of the Gospel is publicly and *privately* sealed to the minds of the faithful by those whom the Lord hath ordained."

We are prepared consequently for the explicit declaration with which the Sermon opens, and the "Concluding Remark" with which the Appendix closes:—

"The Holy Catholic Church hath in all ages referred to this passage (John xx. 23) as a commission to the most important spiritual function. It was ever understood to mean what its language literally imports, and in the services of all branches of the Church provision was made for the exercise of such an office as the words imply. It was not until some time after the Reformation that a different and forced interpretation began to prevail. Every important denomination of Christians at the Reformation, as the Lutherans, the Protestants of France, the Presbyterians of Scotland, and the Church of England, inserted a form of Absolution in their re-

spective Liturgies. The voice of the Catholic Church in all times, and the voice of the Reformation, are therefore explicit in favor of the doctrine of Sacerdotal Absolution; a fact which affords the highest presumption of its correctness and truth. While the rejection of the doctrine is rendered peculiarly suspicious from its being an offspring of that latitudinarian Christianity which would make the ministry of human origin, and take from it all but a nominal power;—which would deprive it of all spiritual prerogative;—denies all efficacy in the holy sacraments and ordinances of the Church;—and has made the 'liberty of prophesying' to become synonymous with the liberty of heresy and schism. It is rendered further suspicious from the fact, that of those who discard the Catholic interpretation of the text, scarcely two can be found to agree upon its meaning, though all be resolved that it is not to be received literally, unless restricted to the Apostles alone."

Again:—

"The chief value of the Apostolic Succession appears to me to be derived from the truth of the doctrine of Absolution, or the reality of the power of the keys. If the priesthood has not authority actually to dispense the benefits which flow to us through the Church, what can be urged against a mere expediency in the constitution of the Church, or the assumption of the office of Priest by any person who may choose to assume it. For what is the value of the Succession, except to verify a commission? And of what value is the commission, except as authorizing the holder to confer actual and assured benefits, the commission would be a merely nominal office, of no value to any one. And if the commission is merely nominal and powerless, the means of its verification are little worth."

THOUGHTS ON THE PROPOSED ANNEXATION *of Texas to the United States. First published in the New York Evening Post under the signature of* VETO. New York: D. Fanshaw, 1844.

This pamphlet is an earnest remonstrance against a measure with which we have no *direct* concern, and should have *no* concern, if the question of slavery were treated by the author merely as a political institution. In this aspect of slavery we have not a word to say about it; it is for the supporters of civil government, as such, to say whether the institution be salutary, or whether it be not rather impoverishing and ultimately ruinous to any country which maintains it. We venture to suggest, however, that in all discussions relating to it, the questions of *moral* and *political* freedom should be kept totally distinct. The latter is the creature of civil law, which is also its measure and rule. The former is the immediate gift of GOD to man, to all men; a gift which is possessed by the slave as well as by the master, and by the master not more than by the slave; a gift which is, on the whole, originally equal in all men; which outward circumstances bring into exercise but have no power to extinguish; the loss of which is limited to those (whether bond or free) who are given over "to a reprobate mind," and the perfection of which consists in each one's (whether bond or free) "doing his duty in that state of life in which it has pleased GOD to place him." It is this sort of freedom with which alone the Christian teacher, as such, has any direct concern; it is the other sort, viz., political freedom, of which we presume the author of the present pamphlet speaks when he makes (page 43) the startling announcement that "insanity is one of the privileges of freedom."

JOURNALS OF THE CONVENTIONS *of the Protestant Episcopal Church in the Diocese of New York. Republished under the supervision of the Bishop of the Diocese and the Secretary of the Convention; from the several journals as originally printed.* New York: Henry M. Onderdonk, publisher, 25 John street. 1844.

Nearly sixty years have now elapsed since met the first Convention of the Church of this diocese, or rather we should say of the State of New York, which was then but one diocese. The number of members present was sixteen in all, of whom five were clergymen, and their published proceedings occupy less than a page. We are not now to dwell on the wonderful change which has since taken place, but simply to urge it upon our readers to furnish themselves with a copy of Mr. Onderdonk's reprints, which (with many other Church publications) are for sale at 25 John street. They contain matter which is necessary to some, and is worthy the attention of all who would be accurately informed in regard to the history of the Church.

"THE STATE OF RELIGION *in New England and Germany Compared.*" Hartford: Henry S. Parsons. New York: Stanford & Swords.

This is an examination of a review of "New Englandism not the religion of the Bible," which appeared in the New Englander for April last. The controversy respects the practical working of the Church and State to Church Systems, or rather of some of their errors. We have not seen the articles in the New Englander, and therefore cannot speak of the comparative merits of the combatants.

PATRICK, LOWTH AND WHITBY.—Messrs. Wiley & Putnam continue to issue the numbers of this valuable Commentary with great regularity. The work has now advanced to the twelfth number. We recommend all Biblical students to become subscribers.

FENELON'S PIOUS THOUGHTS.—A very handsome edition of this excellent work has been just published by C. Shephard, 191 Broadway, New York.

A seventh edition of Mr. Grimshaw's Memoir of the celebrated Legh Richmond, has been just published by Mr. W. Dodd, Brick Church Chapel, opposite the City Hall.

"The Pastor's Appeal to his Flock on Confirmation,"—(Hartford, Henry S. Parsons, and New York, Stanford & Swords,)—is an excellent tract for distribution in a parish.

At the request of a distant correspondent we insert the following from a Natchez paper:—

Dr. Hawks, of Holly Springs, has preached, and spoken in the Convention several times. He was, at the close of the Convention, elected the Bishop of the Diocese of Mississippi. I would that you, and all our State, could have listened to that splendid discourse upon Christian Education which he delivered in the Convention on Friday morning. It was a noble defence of Southern institutions, and in favor of Southern education. He stated, among other facts, that $60,000 per annum, at least, was paid to the North for the education of our children; and begged the South to stop this matter; to found schools and colleges in her midst; to endow them richly, to fill their chairs with the ablest of men, and let our sons be educated under parental influence, and the parental eye; on the spot where they were to live, move and act. It was a noble and most patriotic discourse; the truest and greatest sentiments were clothed in the purest eloquence; and the effects of that discourse will, I trust, be felt in Mississippi for generations to come. His sermons are magnificent efforts. In learning, you know, he has no superior in America; in the highest order of eloquence, as a pulpit orator, he stands unrivalled. He is an honor to the State, and will, wherever his learning, his polished manners and his deep, evangelical piety shall be exhibited, be not only appreciated, but fervently loved. However, of this I will say no more; as he will be in your city in a day or two, and you will have the opportunity of seeing and hearing for yourself. He was a most distinguished lawyer before he became a Churchman, and is the author, as you will see by looking in Quitman & McMurran's library, of "Hawks's North Carolina Reports," in four volumes. He is a Southron by birth and in feeling. While rector of St. Thomas, in New York city, *he made it a point to preach once a month, on Sunday, against the treasonable and fanatical designs of the abolitionists.* In every way he is the man for a Mississippi Bishop; and his influence for good, will, I have no doubt, be to the glory and honor of our noble State. Yours sincerely, G.

We ask attention to the notice of Dr. Cruse in relation to St. Simon's Church. In addition to the considerations so strongly put by Dr. Cruse, we may add, that the pews are free, and that the Church is entirely dependent on voluntary contributions to meet its annual expenses, which are about $1000. The church, we understand, has neither baptismal font, nor communion plate; are there no persons willing to further the pious intention of its friends by the donation of either or both these desiderata?

The lovers of sacred art will be pleased with the article on our last page, headed "Censorship of the Church of Rome."

The proceedings of the Pennsylvania Convention are, we presume, correctly given in the Episcopal Recorder. The compromise in the election of Delegates and Standing Committee is a riddle, for the solution of which we must wait till we receive the Banner of the Cross.

For the Churchman.

Dr. Carmichael's "Early Christian Fathers."

Who are the Fathers? And what is the value of their testimony? These are questions which the mass of men at the present day by no means as well understand as we sometimes suppose. There is much talk and very little information on the subject; as there is about the Council of Trent, which is discussed fluently by many, who are not very certain whether it was before or after the Council of Nice.

We think therefore that Dr. Carmichael has performed a valuable service to the Church, and the cause of Church principles, by sending forth his late work. It is a manual, which will present to ordinary readers, all the information they want, in a small compass. Nine fathers of the first three centuries are selected, whose names are most familiar in the controversy on the Apostolical Succession. A brief, yet well written memoir of each is given, and then follow at length those parts of their writings which bear upon the great doctrine in dispute between us and the Dissenters. Here are no garbled sentences, but *the entire passages*, showing clearly the connection. The reader can therefore judge for himself of the value and directness of their testimony.

There are added also, a life of the historian Eusebius, and copious extracts from his works, together with Essays on the Apostolical Succession, and on the subjects of Heresy and Schism. At p. 259 is also a valuable table for Churchmen. It is the Episcopal succession, traced from St. John through the Bishops of Lyons and Arles, to St. Augustine in the Sixth Century, and then from him, through the Archbishops of Canterbury down to our own Bishops in the present day. The whole line is here placed at once before the eye.

For ourselves therefore, we thank Dr. C. for this contribution to our Ecclesiastical Literature. It is a book which Churchmen need; and executed as it is, not only with ability and research, but also in a kind and Christian spirit, it will, we trust, be the means of arresting the attention of some who are still wandering in the dark, and leading them back to the pure fountain of Catholic Truth. M. M. P.

For the Churchman.

St. Simon's Church,

Houston Street, between Pitt and Ridge.

The services of this infant Church which have been, for some time, conducted by a lay reader, are now performed by a clergyman. The Rev. Dr. Cruse officiates regularly every Sunday, morning and evening. The Vestry consists of gentlemen who have manifested a deep interest in this enterprise of Christian love, and have felt the importance of such a provision for at least a portion of the German population.

From the present encouraging prospects, and the prudent course adopted by the vestry, there is every reason to anticipate a success which, under God, will result in a permanent establishment of our services in the German. Still it must also look to an accession and co-operation of friends, who may aid the work directly or indirectly.

A flourishing Sunday School has been for some time attached to this Church, which is forming a nursery of rising members, for whom some provision is indispensable. The German mind is perhaps peculiarly adapted to the nature of our service; and as most Germans are already accustomed to a liturgy, there are fewer obstacles on this score than we find elsewhere, and when the Church service is once established in all its solemnity there can be no doubt but that it will be appreciated, and that it will have no warmer friends and admirers than the upright Germans.

For the Churchman.

Episcopal Church, Delphi, Indiana.

The Rev. Samuel Roosevelt Johnson, Lafayette, Indiana, solicits some little aid—an appropriation from the parish offerings—in behalf of the Episcopal Church at Delphi, Indiana, to aid in the completion of its house of worship. The parish is interesting and promising; the prospects are fair; the people are engaged; they have exerted themselves, and have done well, but they are not many, and their means are limited. As this is the *first* time Mr. J. has requested any aid during the nearly nine years he has been in the far west, and now for a parish not his own, though organized and served by him thus far, may he not with confidence commend this case to the kind interest of a brother.

Remittances will be received by T. N. STANFORD, 139 Broadway. May, 1844.

Pennsylvania Convention.

The Annual Convention of the Protestant Episcopal Church in Pennsylvania, assembled in St. Andrew's Church, in this city, on Tuesday, May 21st, at 6 o'clock, P. M. The attendance of clergymen and lay delegates was unusually large. The only matter attended to, on the first evening of the session, is the organization of the body and the election of a Secretary. The Rev. Mr. Morton having resigned this office, George M. Wharton, Esq., was elected to fill the vacancy.

On Wednesday morning, at 10 o'clock, the opening service was held. Morning Prayer was read by the Rev. Henry Major, assisted by the Rev. James Bonnar, in the Lessons. The Ante-Communion service was read by the Bishop, the Rev. Jacob B. Morse reading the Epistle. The Sermon was preached by the Rev. Frederick W. Beasley, from 2d Corinthians, iv. 1. "Therefore, seeing we have this ministry, as we have received mercy, we faint not." The Holy Communion was then administered by the Bishop, assisted by the Rev. Messrs. Major, Bonnar, and Morse.

After divine service, the Convention proceeded to the transaction of the usual business. A Committee on Charters was appointed, to whom were referred several Charters of Parishes.

The Bishop's address next followed, containing the usual information as to his own acts, and the general condition of the Diocese. The names of thirty-one candidates for Holy Orders now registered by the Bishop, were laid upon the Secretary's table.

The Rev. Dr. Dorr, from the Standing Committee of this Diocese, laid on the table the charter of Christ Church, Towanda, Bradford county; Emmanuel Church, Holmesburg, Philadelphia county; St. James's Church, Kingsessing, Philadelphia county; and of Christ Church, Holidaysburg, Huntingdon county.

On motion, the Bishop appointed the Rev. Mr. Suddards, and Messrs. James S. Smith and Lawrence S. Lardner a committee to inquire into the claims of the Rev. Richard Hall to a seat in the Convention.

The Convention then went into the discussion of a motion, submitted by the Rev. Asa S. Colton, to the effect, that the majority of a duly constituted quorum is competent to the election of all the officers to be chosen by the Convention. An able and interesting debate upon this question occupied the remainder of the day. It will be perceived that the design of this motion is to reverse the extraordinary action of the last Convention, by which it was decided, that a majority of all who had been in attendance upon the Convention and had not obtained leave of absence, is essential to the election of the Standing Committee, &c. No action had been taken upon this subject, when the Convention adjourned on Wednesday evening.

On Thursday morning, the discussion of the motion offered by the Rev. Mr. Colton was resumed. On motion of Judge Reed, the matter was laid on the table. An amendment to the Constitution, intended to secure substantially the object contemplated by the Rev. Mr. Colton, was proposed, the consideration of which was postponed to the afternoon session.

The Committee appointed to inquire into the claim of the Rev. Mr. Hall to a seat in the Convention, reported in his favor; whereupon, on motion, the right of the Rev. gentleman to a seat was unanimously confirmed.

The claim of the Rev. Mr. Van Pelt to a seat in the Convention was submitted to a Committee, who reported the facts in his case, leaving it with the Convention to decide upon his right; whereupon, on motion, the claim of the Rev. gentleman to a seat was declared.

At twelve o'clock the ballotting was held for the Standing Committee, and the Delegates to the General Convention. After counting the votes, the tellers reported the concurrent election on the part of the Clergy and Laity, of the Rev. Dr. Dorr, and the Rev. Mr. Morton, and Messrs. Robins, Wharton, and J. S. Newbold, as members of the Standing Committee, leaving five vacancies.

The tellers reported that the lay-delegates had given a majority of their votes for the Rev Dr. Tyng, the Rev. Messrs. Bull and Bowman, and Messrs. Binney, Conyngham, Cope, and J. S. Smith, as delegates to the General Convention, but the Clergy not concurring, no election was made.

On motion, it was resolved, that the next Annual Convention of the Diocese should be held in St. Andrew's Church, Philadelphia, at the usual time.

A proposition was made to the effect that the Christmas Fund for the relief of disabled clergymen should be extended so as to include the widows and children of deceased clergymen, which was referred to a Committee.

At 2 o'clock, the Convention adjourned.

Five o'clock, P. M.

On the Convention being called to order, the House resolved that the order of the day at 5½ o'clock—the proposed amendments to the Constitution—must give way for the unfinished business of the previous order of the day—the elections.

A second ballot was then taken up by the same tellers, who retired to count the votes.

The Rev. Dr. Dorr laid upon the table the minutes of the Standing Committee of the Diocese, and copies of the annual report of the Society for the Advancement of Christianity in Pennsylvania.

On motion of Mr. James M. Aertsen,

Resolved, That the following gentlemen be elected Trustees of the Christmas Fund for Disabled Clergymen:—William H. Newbold, Moses Kempton, Robert Toland, and John Welsh, Jr.

The list of the Clergy was called, that it might be ascertained how many congregations had taken up collections in aid of the Convention Fund.

The tellers reported, as the result of the second ballot, that the following persons only had received a sufficient number of votes of both orders.

Deputies to the General Convention,
LAITY.—Horace Binney, James S. Smith.
Treasurer of the Episcopal Fund,
John Welsh, Jr.
Treasurer of the Convention Fund,
Thomas Robins.

So that half of the Standing Committee, (five,) and three-fourths of the Deputies to the General Convention, (eight,) remained yet to be chosen.

The Rev. Dr. Tyng addressed the Convention in a manly, feeling and impressive speech, preparatory to offering a resolution, upon the situation of affairs in the Convention. He said that it was clear to his mind that as long as such feelings as had been manifested by the ballottings continued, no choice could be made.

It was evident that the choice of one order was greatly in favor of certain individuals—he would not say, classes of individuals—that would not be supported by the other order, without some amicable arrangement could be made. He was about to propose such an arrangement. He believed this was the very time to effect a peaceful movement. Never since he had been a Presbyter of the Diocese—about fifteen years—had he known so harmonious a meeting of the Convention. There had been differences of opinion among members: but in the expression of them, there had been neither harshness, bitterness, nor acrimony. As to himself, he was ready to yield every personal consideration for the good of the Church, now and ever; and he asked to be sustained in the effort to that effect which he truly intended. He moved, therefore, that the whole subject of the election be referred to a Committee of four—two clergymen and two laymen—to prepare and propose nominations to all vacancies on the tickets for the support of the Convention.

Colonel Bull moved to amend by adding:—"and that said Committee shall consist of the Rev. Drs. Tyng and Dorr, of the Clergy, and the Hon. Horace Binney and Judge Woodward, of the Laity." Dr. Tyng accepted the amendments.

The question being upon the resolution, as amended, the Rev. Dr. Coleman called for a vote on the same *by orders.*

The call was sustained by the requisite number, and the vote being taken, stood as follows:

Clergy—Ayes 51, nays 11.
Parishes.—Ayes 62, nays 4.

So the resolution, as amended, was agreed to.

A spirit of peculiar harmony and kindness of feeling appeared to pervade the Convention, and all the proceedings thus far have been conducted in a most conciliating and creditable manner. The report of this afternoon's proceedings is copied from the U. S. Gazette.

And then the Convention adjourned.

Friday Morning, 9 o'clock.—After prayer by the Rev. Mr. Mintzer, the Convention was called to order by the Bishop. On motion, the reading of the roll was dispensed with.

The minutes of yesterday's proceedings being approved—

The Hon. Judge Woodward, on behalf of Committee of Conference, to fill up the vacancies in the Standing Committee and General Convention Deputation, reported the names of the following gentlemen, to wit: for the Standing Committee, of the Clergy, Rev. J. C. Clay, R. Newton, and T. M. Clark;—and of the Laity, Mr. Richard S. Smith, and Mr. Musgrave.

For Deputies to General Convention—of the Clergy, Rev. Dr. Upfold, Rev. Levi Bull, Rev. Dr. Tyng, and Rev. Dr. Bowman;—of the Laity, Hon. John N. Conyngham and Mr. Herman Cope.

A ballot then took place, when the above named gentlemen were elected.

On motion to take up the motion of the Rev. Mr. Colton, to propose an alteration of the Constitution, which, in the opinion of some, requires a majority of all the clergy enrolled, and all the parishes which have sent delegates to the Convention, to make an election of officers, a vote by orders was called for, when the motion was lost.

The Rev. Mr. Stem moved a change in the 4th Article of the Constitution, which would entitle Clergymen to a seat in the Convention after a settlement of nine months.

On motion of Rev. Mr. Ridgely, a committee of three clergymen and three laymen was appointed to report them to the next Convention.

On motion, it was agreed to fill up the vacancies in the Trusteeship of the New York Theological Seminary. The Committee having reported nine vacancies, a nomination of names was made and approved.

The minutes were read and approved. On motion, it was resolved to adjourn *sine die*, after the usual religious services.

The officers appointed are as follows:—

Standing Committee.—Clergy:—Rev. B. Dorr, D.D., Rev. H. J. Morton, Rev. J. C. Clay, D.D., Rev. Richard Newton, Rev. Thomas M. Clark. Laity:—Thos. Robins, Geo. M. Wharton, Jas. Newbold, Wm. Musgrave, Richard S. Smith.

Deputies to General Convention.—Rev. George Upfold, D.D., Rev. Levi Bull, Rev. S. H. Tyng, D.D., Rev. S. Bowman, D.D.

Laity—Horace Binney, James S. Smith, J. N. Conyngham, Herman Cope.

Treasurer of Convention.—Thomas Robins.

Treasurer of the Episcopal Fund.—John Welsh, nior.

Diocese of Alabama.

The Annual Convention of this Diocese met in Greensboro', on Thursday, 2d inst., and adjourned on Saturday, 4th. The most important business was the unanimous election, on Friday, of the Rev. Nicholas H. Cobbs, D. D., rector of St. Paul's Church, Cincinnati, as Bishop. We learn from our correspondent, (who has our thanks for his attention,) that "the attendance, both of clergy and laity, was much larger than in any previous year; showing not only an increase in congregations, but a growing attachment to the Church. All the smaller parishes were fully represented, and three new ones were admitted into union with the diocese."

Another correspondent informs us that the Convention was distinguished by harmony, brotherly love, and fervent zeal for the promotion of the Gospel in the Church. A Diocesan Missionary Society was formed. The following gentlemen compose the Standing Committee for the ensuing year: of the Clergy, the Rev. S. S. Lewis, J. J. Scott, and F. R. Hanson; of the Laity, the Hon. F. W. Peck and J. H. Parker, Esq.—Delegates to the General Convention: of the Clergy, the Revs. J. J. Scott, S. S. Lewis, N. P. Knapp, and W. B. Otis; of the Laity, J. H. Parker, W. H. Greene, M. J. Conley, and C. T. Pollard, Esqs.—*Banner of the Cross.*

NEW EPISCOPAL CHURCH AT BROOKLYN.—We are informed that arrangements are making to carry into effect a plan which has been under consideration for a few years past of erecting an Episcopal Church on Brooklyn Heights—the congregation to be organized at some future period during the progress of the building, which is to be of Gothic architecture and of the largest and best class.—*L. I. Star.*

BISHOP OF NEW FOUNDLAND.—The Bishop of Newfoundland was consecrated, at Lambeth, last Sunday. He will probably sail by the Acadia, on the 4th June; and nobly constituted as is the Transatlantic Episcopate, I doubt whether it possesses a more single-hearted, devoted man, than Bishop Field."—*Eng. paper.*

Clerical Changes.

The Rev. C. F. Cruse, D. D., having removed to this city, requests his letters and papers addressed to him at No. 21 First Avenue.

The Rev. Henry Blackaller has accepted a call to the rectorship of Zion Church, Manchester, Vt.

The Rev. Dr. Chapman has become the missionary to the Church at Worcester, Mass.

The Rev. Joseph Ransom has taken charge of Emanuel Church, Norwich, W. N. Y.

The Rev. William H. Trapnell having accepted a call to the rectorship of Trinity Church, Swedesborough, N. J., requests all letters and papers intended for him to be directed accordingly.

To Correspondents.

"Robert Court" is in type. "S. G." "W. A." and "Ω." in our next.

Died.

At New Albany, Ind., on the 4th of May, Rev. BURTON H. HICKOX, formerly rector of St. John's Church, Canandaigua, aged about 50 years.

On the 8th May, the Rev. RAVARD KEARNEY, aged 52 years, rector of St. Paul's Church, Upper Red Hook, Dutchess county, and formerly rector of St. John's Church, Canandaigua.

Calendar.

June.

2. TRINITY SUNDAY.
9. First Sunday after Trinity.
11. St. Barnabas the Apostle.
16. Second Sunday after Trinity.
23. Third Sunday after Trinity.
24. The Nativity of St. John the Baptist.
29. St. Peter the Apostle.
30. Fourth Sunday after Trinity.

July.

7. Fifth Sunday after Trinity.
14. Sixth Sunday after Trinity.
21. Seventh Sunday after Trinity.
25. St. James the Apostle.
28. Eighth Sunday after Trinity.

Diocesan Record.

Episcopal Acts by the Bishop of this Diocese.

City of Troy. Fifth Sunday after Easter, or Rogation Sunday, May 12th, in the morning, confirmed 35 in St. John's Church.

Albany County. In the afternoon confirmed 7 in Trinity Church, West Troy.

City of Schenectady. Rogation Day, Tuesday, May 14th, confirmed 12 in St. George's Church.

Montgomery County. Ascension Day, May 16th, confirmed 10 in St. Ann's Church, Port Jackson.

Otsego County. Sunday after Ascension, May 19th, confirmed 3, for the parish of Christ Church, in the District School House, West Burlington.

Herkimer County. Wednesday, May 22, confirmed 8 in Emmanuel Church, Little Falls.

Thursday, May 23d, confirmed 8 in Trinity Church, Fairfield.

Friday, May 24th, confirmed 3, for the parish of Grace Church, in a Meeting House, Norway.

Fulton County. Whitsunday, May 26th, confirmed 4 in St. John's Church, Johnstown.

Bishop Onderdonk's Appointments for Visitation.

Trinity Sunday, June 2, A. M., Mechanicsville; 4 P. M., Stillwater. Tuesday 4, Lansingburgh, *Rensselaer County.* Thursday 6, Hoosick Falls.

First Sunday after Trinity, June 9, Trinity Church, *Albany*, Ordination A. M., Confirmation, P. M.

Second Sunday after Trinity, June 16, A. M. St. Andrew's Church, *New York*; 4 P. M. Morrisania, *Westchester County.*

Third Sunday after Trinity, June 23, Williamsburgh, *King's County.*

Tuesday, July 2, Portchester, *Westchester County*, Consecration A. M., Confirmation P. M.

Fifth Sunday after Trinity, July 7, Richmond, *Richmond County.* Tuesday and Wednesday, 9 and 10, St. Ann's Hall, Flushing, *Queens County.* Thursday and Friday 11 and 12, St. Thomas's Hall.

Wednesday and Thursday, July 17 and 18, St. Paul's College, College Point.

Tuesday, July 23, Westchester, *Westchester County.* 24, Eastchester. Feast of St. James the Apostle, 25, Pelham. 26, New Rochelle. 27. By request of the Bishop of Connecticut, an ordination at Glenville *in that Diocese.*

Eighth Sunday after Trinity, July 28, A. M. Mamaroneck, *Westchester County*; 4 P. M. Rye. 29, Whiteplains. 30, Milesquare. 31, Bedford. August 1, North Salem. 2, Somers.

Ninth Sunday after Trinity, August 4, Christ Church, Poughkeepsie, *Duchess County.*

Tenth Sunday after Trinity, August 11, Hampton, *Washington County*, Ordination A. M., Confirmation P. M. Tuesday and Wednesday, 13 and 14, *Essex County* Mission.

Eleventh Sunday after Trinity, August 18, Pleasant Valley, *Duchess County.* Tuesday 20, Lithgow.—Thursday 22, Patterson, *Putnam County.*

Sixteenth Sunday after Trinity, September 22, St. Michael's Church, *New York.*

Where ordinations or institutions are to take place, the candidates are expected to see that at least two presbyters are in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure during the same period.

Notices.

GENERAL THEOLOGICAL SEMINARY.—The Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States will meet in St. John's Chapel, in the city of New York, on Wednesday, the 26th of June, 1844, at 6 o'clock, P. M.

By order. EDWARD Y. HIGBEE, Sec'y.

PROTESTANT EPISCOPAL CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.—A meeting of the Board of Managers of this Society will be held in the Sunday School Room of St. Mark's Church, on Monday evening next, the 3d inst., at half past seven o'clock.

By the 5th Article of the Constitutional By-laws recently adopted, all Clergymen of the Protestant Episcopal Church residing in the city of New York, are *ex officio* Managers of the Society.

June 1, 1844. GEO. H. BELL, Rec. Sec'y.

BOARD OF MISSIONS.—The Annual Meeting of the "Board of Missions of the Prot. Episcopal Church in the United States of America," will be held at St. John's Church, in the city of New York, on Wednesday, the 19th of June next, at 5 o'clock, P. M.

May, 1844. P. VAN PELT, Sec'y.

BISHOP BURGESS.—KEMPER COLLEGE.—Copies of the Life of the Rt. Rev. Dr. Burgess, late Bishop of Salisbury, are for sale, at 20 John street, and at Stanford & Swords, 139 Broadway, for the benefit of Kemper College; having been generously sent to this country by the author, for this object.

Purchasers will secure a well written biography of one of the most eminent scholars and theologians of the age, and at the same time aid an important infant Institution of the Church in the west. J. D. C.

SECOND FRENCH CONGREGATION.—Divine worship in French, every Lord's Day, at 10½ A. M., and 7 P. M., in the Chapel situated at the corner of Nassau street and Park Row. Sunday school at 9 A. M., and singing school for children at 3 P. M.

Our American friends are respectfully requested to make this known to their French acquaintances.

C. H. WILLIAMSON,
May 25, 1844. 72 Murray street.

ST. SIMON'S CHURCH.—*German Protestant Episcopal Congregation.*—Divine service in the German language will be held in the Chapel in Houston street, between Ridge and Pitt streets, on Sunday morning, at half past 10 o'clock; and in the evening, at 7 o'clock.

Friends of the Church who understand the German language are most respectfully invited to attend, and solicit the attendance of their German friends.

Sunday school at 9 o'clock, A. M., and half past 1 o'clock, P. M. May 25, 1844.

SEAMEN'S CHURCH.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the Floating Church of our Saviour, at Pike slip, corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. B. C. C. PARKER,
May 25, 1844. 296 East Broadway.

Acknowledgments.

DOMESTIC MISSIONS.—The Treasurer of the Committee for Domestic Missions since his report of the 22d inst., has received the following contributions:

From St. Mary's ch, Cold Spring, Putnam co, $2 16; St Mark's ch, Warren, R I, for missions in Illinois, $7; at Nashotah, $10; general, $1—total, $18; Trinity ch, Factoryville, Staten Island, $4; offerings of sundry individuals of Trinity ch, Portsmouth, Va, half, $10; St Luke's ch, Rochester, N Y, per D Hoyt, Esq, $50; St Paul's ch, Erie, Pa, $5; Christ church, Shrewsbury, N J, $8 80; W H, Zanesville, O, half, $2 50; Trinity ch, Rutland, Vt, half, $8. Total, $108 46.

THOMAS N. STANFORD, Treasurer,
May 29, 1844. 139 Broadway, New York.

N. B. The Treasurer acknowledges, in answer to his appeal, to supply the Nashotah Mission schools with a library of theological text books, the following contributions:

From a member of St James's ch, Phil, $10; Ch at M A, $30; Mr Peshine, $1. Total, $41.

Still further contributions are necessary to this object, and will be thankfully received by the Treasurer.

FOREIGN MISSIONS.—The Treasurer of the Foreign Committee since his report of the 22d inst, has received the following sums:

From St Mark's ch in the Bowery, $5; Christ ch, Middle Haddam, Ct, for the education of a child in Africa, $7; per Rev Dr Boone, for the China Mission, from Trinity ch, Columbus, Ga, $20; Christ ch, Mobile, from a child of Episcopalian parents, $350; boys of S S, for education of a Chinese boy, $25; girls of S S, for education of a Chinese girl, $25; Mobile Select School, $8 30; members of Christ church, Mobile, $373 91; St Paul's ch, New Orleans, $168 56; Christ ch, New Orleans, $91; Montgomery, $32—$1,093 77; offerings of members of Trinity ch, Portsmouth, Va, fruits of self-denial in Lent, per Rev J H Wingfield, half, $10; St Luke's ch, Rochester, per D Hoyt, Esq, for education of Sophia Rochester, Africa, $20; family mite box, $2 53; per Rev Dr Boone, for China, from St Helena parish, Beaufort, S C, $551 25; Wilton and St Simon's, by Rev E T Walker, $43—$594 25; Grace ch, New York, per Rev Dr Taylor, $160; a lady of Christ ch, Poughkeepsie, per Rev Dr Reed, $1; Trinity ch, Zanesville, O, $2 50; S S Zion ch, Newport, for support of John Hulme Harrison, Africa, per Rev B Watson, $20. Total, $1,916 05.

J. SMYTH ROGERS, Treasurer,
New York, May 29, 1844. 57 Wall-st.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Treasurer acknowledges the receipt of the following sum, viz:—

From Church of Nativity, Rev Caleb Clapp, $3 12; children of the Sunday school of do, $1 38; B J Hathaway, a subscriber, $4; Seamen's Mission, by Rev C C Parker, towards Prayer-books for the Frigate Constitution, $2. Total amount, $10 50.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, May 29, 1844.

SAILOR'S MANUAL.—The subscriber has received the following sums towards the project for supplying the Seamen of the Port of New York with the Rev Dr Berrian's Manual of Prayers:—

From George D Morgan, $6; T S Clarkson, $6; Samuel G Raymond, $3; Mrs J Ferrers, $20; sundries, collected by Mrs W, $3 50; Rev Dr Turner, $7; T W Ogden, $1; E W Laight, $6; Mrs Van Wyck, $10; Mrs Robert Carter, $10; Mr Nichols, $1 50; Mrs and Miss Pierrepont, $15; Mrs P Brasier, $4; L P, $1; a lady of St Paul's chapel, $3; Mrs J Jones, $10; R D V, $5; sundries in Jersey City, $3; a lady of St Paul's chapel, $1. Total, $116.

Further contributions solicited, by
THOMAS N. STANFORD, Treasurer,
May 29, 1844. 139 Broadway.

Contributions for the gratuitous distribution of the Sailor's Manual, received by T C Butler:

From Jacob Shatzel's Executrix, $15; E L Trowbridge, $5; Peter Embury, $6; John A Moore, $2; cash, $2; cash, $2—$4; Dr Mower, $2; Dr Wainwright, $3; Mrs Hammersley, $3; Mrs E Warner, $1 25; Mrs Young, $1; S T Skidmore, $3; Mrs Lyon, $1; Mrs Sampson, $1—$2; Mr Robins, $5; Mr Harriot, $3; Jon Goodhue, $6; Judge Ulshoeffer, $4; Rev John Mulligan, $1; Sinclair Toussey, $3. Total amount, $69 25.

May 29, 1844.

GERMAN CHURCH.—The Treasurer of St. Simon's Church gratefully acknowledges the receipt of the following sums, viz:

From O C Cammann, Esq, $10; cash, $5; cash, $4; also, through J C Thatcher, Esq, cash, from sundry persons, $17. Total amount, $36.

JOHN A. VAN BLARCOM, Treasurer,
May 29, 1844. 290 Pearl street.

Donations for this object will be thankfully received and may be left with Mr James A Sparks, at the office of the Churchman, 109 Nassau street; Mr. A Banning, 107 Spring street; Mr T Cook, jr, 108 Essex street; or with the Treasurer.

GEN. PROT. EPIS. S. S. UNION.—The Treasurer acknowledges the receipt of $2, from the contributions of St Luke's ch, Hope, N J, by the Rev P L Jaques.

JOHN W. MITCHELL, Treasurer,
New York, May 29, 1844. G. P. E. S. S. U.

PROTESTANT EPISCOPAL TRACT SOCIETY.—The treasurer thankfully acknowledges the receipt of the following sum:—

From Christ ch, Poughkeepsie, Rev John Reed, D D, rector, $20; a friend, $3; Ch offerings of St Paul's ch, Hope, New Jersey, Rev P L Jaques, $1 50. Total amount, $24 50.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, May 29, 1844.

A FUNERAL SERMON,
On the Death of the Rev. Arthur Carey.
Just Published—Second Edition.

THE JOY OF THE SAINTS, a discourse on the third Sunday after Easter, A. D., 1844. Being the first Sunday after the intelligence of the death of the Rev. ARTHUR CAREY, A. M., an Assistant Minister in the Church of the Annunciation, New York. By the Rev. SAMUEL SEABURY, D. D., Rector of said Church. JAMES A. SPARKS,
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June 1. up stairs.

In Press and will shortly be published,
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JAMES A. SPARKS,
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June 1

REV. S. P. PARKER, Rector of St. Paul's Church, Stockbridge, Massachusetts, has a vacancy in his School.

He has been an instructor in Boston and New York, for many years; and his School is limited to three pupils, who are members of his family.

He refers to the Rt. Rev. Manton Eastburn; Hon. Daniel Webster; Hon. H. G. Otis, Boston. Rt. Rev. B. T. Onderdonk; Rev. J. M. Wainwright; John Anthon, Esq.; Ogden Hoffman, Esq.; Murray Hoffman, Esq.; Dr. Edward Delafield; Isaac Jones, Esq; Frederic Sheldon, Esq; James B. Murray, Esq; Messrs. Nevins, Townsend & Co.; Theodore Sedgwick, Esq., New York. Rev. B. C. Cutler; Rev. J. S. Stone, Brooklyn. May 25—eow6t

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REPRINT OF THE JOURNALS OF THE NEW YORK CONVENTIONS.
NO. I. of the above Reprint is now ready and for sale—Price Twenty-five cents by
HENRY M. ONDERDONK,
May 18—3t Publisher and Bookseller, 25 John st.

A COMMUNICANT of the Church, and Professor of Music, is desirous of procuring a situation as Organist in a Church either in the city or country. For references and testimonials, apply to G. F. MASON, or J. A. Sparks at this office, post paid.
May 25.

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Booksellers and Stationers, Alexandria, D. C.
HAVE constantly on hand all the publications of JAMES A. SPARKS, New York, and are regularly supplied with all the standard theological works of the principal publishers in the United States.
April 20—tf

A PEW IN ST. PAUL'S TO LET.
A FRONT Pew in the South Gallery of St. Paul's Chapel, No. 158, to let. Inquire of the Sexton, or at this office. April 13.

SACERDOTAL ABSOLUTION.—A Sermon preached before the Convention of the Diocese of North Carolina, by the Rev. M. A. Curtis, Rector of St. Matthew's Church, Hillsborough, N. C. Published and for sale by JAMES A. SPARKS,
March 2. Churchman's Bookstore, 109 Nassau st.

From the English Churchman.

The Censorship of the Church of Rome on Works of Christian Art.

The following observations are translated from a recent number of the *Kunst Blatt*, a German periodical of the highest character for talent and respectability, and whose criticisms on the Fine Arts are listened to all over Europe with attention and deference. One of the editors is Dr. Kugler, whose Hand-book of Painting in Italy, translated by Mr. Eastlake, has afforded such gratification to all the lovers of the Fine Arts in England. The freedom and boldness of the reviewer's strictures are the more remarkable, appearing in a work which is itself under the censorship of the Bavarian government, whose devotion to Catholic Art, nevertheless, cannot be questioned.

EDWARD STEINLE has submitted his designs for the decoration of the choir of the Cologne Cathedral to the approbation of the Archbishop. Under existing circumstances, and taking into account the artist's well-known attachment to the Church, and the tried wisdom and moderation of the Archbishop, there is nothing in this proceeding to attract notice. But when the example is recommended as worthy of imitation, as was done by our informant in our last number, and a judicial power is ascribed to the decision of the spiritual ruler, we think it our duty, as regards the interests of the Fine Arts, and their unfettered development, to oppose this attempt to put them under guardianship, and we lament that a distinguished artist, of acknowledged abilities, should have led, by a step on his part perfectly open to him, although somewhat precipitate, to a plea being set up for it as a kind of general precedent.

It will help to make us understood by those whose views differ from our own, if we first of all endeavor to discover some common ground on which we may both stand, in perfect agreement, and this we find laid down in the following maxim:—*In Christian Art there must be a living principle of Christian conviction, in reference to the form of the object, and its purport.*

Should we succeed in proving, that, in spite of Ecclesiastical control, and under its immediate inspection, the impress of Christian conviction has disappeared from Art, and has been succeeded by a character of a totally opposite and unchurchlike description; and further, that, as the result of such control, Art, and not merely religious Art, must utterly perish, we shall think we have shown, not only that such an Ecclesiastical consorship is *unnecessary*, but positively *injurious*, in matters of Art, and that we have established the necessity of declining such interference.

It is a widely-diffused opinion, particularly among divines of all communions, that it is possible, by means of coercive measures, of a greater or less degree of severity, to maintain the command over religious convictions, and by strict regulations to erect a strong barrier against the intrusion of new opinions. Persons of this description will readily ascribe the decline of Art in the 16th century to the Reformation, and every degeneracy to the dissent that arose; but they do not reflect that this decline took place, not only in Germany, but also far away from the reformers, in Italy, in Rome itself, under the eyes, and in the service of, the Popes. In Parma, under the control of the Church, Christian Art fell almost into a state of heathenism, and neither the Inquisitions of Philip, nor the flaming piles of the Duke of Alva, could impart a single breath of the warm religious inspiration of former times to Art in the Netherlands. Is it so, then, that matters were managed more strictly, before the Ministers of Cologne and Freiburg were built, when the Eycks and Fiesoles were exercising their art, than under Philip? Were the eyes of the Inquisition sharper in the time of Giotto? No, indeed, the Inquisition was not then in existence, and if at any time Art exhibited a heathenish tendency, as in Niccola Pisano, it was abandoned, without any censorship or prohibition, for the simple reason that it met with no support from the spirit of the times. But this is not all. Such is the force of independent mental development, that when once it has entered on this path, it draws its guardians along into its own corruption. At the end of the 16th century, and long afterwards, we perceive a religious society in the bosom of the Catholic Church, endeavoring, with unexampled efforts, and almost incredible success, to oppose the Reformation and its consequences, and to maintain the principles and the sacred traditions of the Church. The whole habitable globe became the scene of the activity of the Jesuits; innumerable were the schools, monasteries, and churches that were endowed by them; innumerable the works that they either produced themselves, or were the cause of being written, in all departments of knowledge, particularly in Theology, and also in the Fine Arts. This is not the place to speak of their theological and other scientific undertakings; let us cast a glance, therefore, at the state of the Fine Arts under their care and superintendence. Architecture, far from following in the early path of the true Church style, as it showed itself before their eyes in its noblest productions, became, under their influence, a tasteless and spiritless caricature of pagan architecture, vainly attempting to conceal the emptiness by its religious character, by fantastic devices and ornaments of all descriptions, and standing as an uncontrovertible witness to the secular spirit that had taken possession of divine worship. Painting and Sculpture, unable to keep firm hold of even the simplest memorials of the old Church style, (as, for example, Christ, the Eternal Word, as Alter-piece, in whose place the patron-saints were constantly substituted) crowd every vacant space, both inside and out, with figures totally destitute of every spark of animation. The Saints are represented as en-engaged in prayer and supplication, in the most distorted attitudes, and the biblical scenes are, almost without exception, so utterly beyond all religious, or even dogmatic interpretation, that to a devout and unprejudiced mind, that has some knowledge of Art, they must seem as caricatures and mockeries of holiest things.

If such abortive attempts have been made, under the direct influence of the Ecclesiastical authoriti s, and particularly among the Jesuits, a body of men so distinguished for their zeal in the cause of the Church, sufficient proof is afforded that Ecclesiastical control in religious Art is wholly useless. Nay, more, if strictly followed out, it becomes positively injurious.

I will not now speak of possible cases, near at hand, as, for instance, how the sagacity of the spiritual censor may be inferior to that of the artist—(as the depth of religious conviction in Steinle's works will scarcely be everywhere in Christian countries so clearly acknowledged as in Cologne)—I will only allude to the necessary consequences of this, as they have shown themselves in history on an extensive scale.

According to the proposed system of censorship, "The Church must not give up the typical treatment of Art, *once and for ever* established in a certain direction, and within prescribed limits: she must insist on the subject being treated as the orthodox faith requires." So says our correspondent before quoted. History points to the perfect fulfilment of this wish as exemplified in modern Greek Art. Here we see the certain result of the censorship of the Church over religious Art, issuing in—*torpidity and death*. Many words are not necessary here. Without the animating breath of individuality, all human activity is but as the delay of a day between death and corruption; and however repugnant to the eye may be the works of the Jesuits, they are not so intolerable as the lifeless productions of the orthodox (*i. e.* the modern Greek) Church. And as the might of the human mind bursts all the chains, and soars beyond the bounds which its gaolers would seek to impose upon it, so there is no bounds to the wretchedness that ensues upon the expulsion of that might. The Greek Church has only placed that branch of Art connected with religion under the censorship; and for 1500 years, in the whole field within the wide compass of that Church, not a single seed has sprung up, not to speak of the appearance of blossoms. To avoid such inevitable consequences, religious Art must watch over the rights of free development, and keep at a distance from all Ecclesiastical censorship. It is only that which flows freely from the heart that enters the heart again. The Sixtine Chapel was not painted beneath the dominion of a spiritual censorship, nor was the *Divina Commedia* written under it. We plead not for a capricious or licentious liberty. We would venerate the faith as well as wisdom of our ancestors, and honor the path which conducted them to true knowledge. Rich treasures lie concealed beneath the rubbish of time, and many a tree blossoms afresh that was taken on board the ship of St. Peter as ballast of withered wood. But it is not a censorship that will conduct us to such treasures; nothing will do so but earnest study, friendly counsel, wise advice, and there are few artists who will despise these.

In Art itself, and in artists, must security be found for a religious spirit that shall manifest itself to be true and living. By no other means can it be either created or maintained in life. The advantages attending a Church censorship would be as nothing compared with the disadvantages.

From the English Churchman.

The Will Forgeries.

The history of the discovery of these frauds, and the gradual development of the facts connected with them, are very curious.

The forgery of the will of Miss Slack, it will be remembered, was that which was first discovered. It appears, that when a will or other evidence of death is left at any of the offices of the Bank, the course regularly pursued is, to send information of the fact to the other offices of that establishment. Accordingly, when the forged will of Miss Slack was left at the Bank for the purpose of claiming that portion of her stock which had been transferred to the commissioners for the reduction of the National Debt, notice of her death was forwarded to the office of the Reduced Three-and-a-Half per Cents, of which description of stock Miss Slack had, it appears, also a sum standing in her name.

Under this will the stock transferred to the commissioners was, as is well known, appropriated by the *fictitious* Emma Slack. Matters remained in this condition, it seems, for some months, until a gentleman in the city, a broker, was instructed to purchase a sum of Three-and-a-Half per Cents. stock into the name of the *rightful* Miss Slack. The gentleman, when he proceeded to fulfil his instructions, was told by the officials of the Bank that Miss Slack was dead, and that it was against the rules of the Bank to allow any stock to be purchased into the name of a deceased person. He was somewhat surprised, as might be expected, upon receiving such a communication, and he wrote to the young lady herself, informing her of her reported death. If the broker was surprised, it can be easily imagined that the lady felt and expressed as much astonishment as the individual who had been employed, and, in order to set a matter of such painful importance at rest, she came as soon as possible and presented herself *in propria personâ* at the Bank, where the subject was fully investigated; and all parties interested in the proper disposal of the property concurred in the belief that a fraud had been committed.

The first thing that naturally suggested itself to those who were engaged in the investigation, was to ascertain who the solicitor employed on the occasion of the transfer was, and in this stage of the inquiry the name of Mr. Barber was brought to notice. Mr. Barber was seen; but he failed to give any satisfactory account of the transaction. Investigations were persevered in with remarkable zeal and scrupulousness, and at length Barber was taken into custody by Daniel Forrester.

Upon Barber's apprehension, his diary, it appears, was secured—a document which immediately made the authorities at the Bank acquainted with the name of Joshua Fletcher, although we are of opinion that the prosecutors must have obtained some previous knowledge concerning that delinquent. The possession of Barber's diary was doubtless of very considerable service to the prosecutors in the extraordinary examination which took place before the Lord Mayor upon Barber's apprehension; on which occasion Barber called Fletcher as his witness; after the able cross-examination of whom by Mr. Clarkson, for the Government, both witness and accused were remanded for further investigation, and ordered to be kept apart from each other. Neither one nor the other would or could tell who the Emma Slack was who had administered to the will further than that she was a lady of the most unexceptionable respectability.

The next step to be taken by the investigators, therefore, was to find out who Emma Slack was, and that great point was a long time involved in a mystery apparently impenetrable. All that could be ascertained for a considerable period was that she had resided in a house in town for a few weeks; but from what place she had come, or to what place she had gone no one could surmise. In the mean time Barber and Fletcher were on various occasions brought before the Lord Mayor, and their counsel and attorneys exercised all their skill to excite the public sympathy in favor of the prisoners, and to obtain as quick a trial as possible for them.

The Bank, judging wisely that the Slack case was not the only case in which Mr. Barber had been engaged of a similar description, caused a rigid search to be made relative to other transactions with which the house of Barber was mixed up as the attorney. This active spirit of inquiry brought to light, first the case of Hunt, then the case of Burchard, and, ultimately, the case of Stewart. All of these were subjected to a course of examination, and, if we remember rightly, on each of the four first occasions in which Barber and Fletcher were brought up for examination, a new and additional charge was alleged against them. In the mean time it was not at all known who were the other parties that had been confederates with Barber and Fletcher to carry into effect these daring frauds.

With the view, as we imagine, of breaking into the cases, a reward of £100 was offered to any party who should discover who Emma Slack was: but the offer tempted no candidates for the prize. Ultimately, however, the attention of the prosecutors was directed to a Miss Richards, who, it was stated, came from Bath, and was intimately acquainted with Fletcher and his first wife, and whose description exactly corresponded with that of a person who had visited Emma Slack during her stay at her lodgings near Tottenham-court-road.

Miss Richards was accordingly traced from place to place, until it was ascertained that she had married a shopkeeper, named Dorey, and that she resided in Oxford-street. Here she was identified as a visitor of Emma Slack, and apprehended, and some of her writing was obtained, and in her trunk the seal was found which bore the same device as that attached to the will of Eliza Burchard. This was a very important step for the prosecutors, for the seal showed that she was cognizant of the will of Eliza Burchard, and her handwriting resembled that in which the will of Mary Hunt was written. Still the precise part taken by her remained to be proved, and the presence of Emma Slack appeared to be indispensable to a clear development of the plot.

As the discovery of so important a character in the drama as Mrs. Dorey had taken place, those by whom the investigations were conducted would naturally be induced to trace out, and sharply look after, her immediate connexions. The description of the person, manners, and habits of Emma Slack was closely inquired into, and, upon comparison with the account given of the person, manners, and habits of Mrs. Dorey's relations, was found precisely to correspond with what was said of Lydia Sanders, her sister, the wife of Wm. Sanders, fishmonger, of Bristol. Visits were from time to time, as it now appears, paid to Bristol by John and Daniel Forrester; but neither she nor her husband could be found, and their absence naturally tended to strengthen the suspicion which existed against them. As the investigations were carried on, it was found that not only did the description of Mrs. Sanders agree with that given of Emma Slack, but that the description of William Sanders also corresponded with that of Thomas Hunt, the alleged executor of Mary Hunt. We do not collect that the prosecutors obtained information from any one that these were actually the parties engaged in the transactions; but, so accurate were the descriptions obtained and so confirmed were they by dates and other circumstances, that the prosecutors, as will be remembered, offered a reward of £100 for the discovery of Lydia Sanders, and a further sum of £100 for the discovery of her husband.

The offer of these rewards was for some time of no avail; but, ultimately, through some channel which has not been made known, Sanders and his wife were found living in an obscure part of Edinburgh, under an assumed name, and were there apprehended. The determination of the prosecutors to apprehend Mr. and Mrs. Sanders was fully justified by the result; for these participators in the delinquencies of Barber and Fletcher were, it will be remembered, immediately identified as the individuals who had personated the two fictitious parties alluded to. Mrs. Dorey was also identified as Eliza Burchard, the fictitious niece and executrix of the testatrix Eliza Burchard.

It still, however, remained to be discovered who Elizabeth Stewart, the assumed sister and administratrix of John Stewart, was. This question was involved in more than ordinary obscurity and confusion, as no person living could be found who answered the description of the performer of that part. The servant who attended on the aged female, Elizabeth Stewart, was, however, as it appears, traced out, and the most accurate information was obtained respecting the infirm mistress, and, after a lengthened investigation, Elizabeth Stewart was satisfactorily proved to be no other than Mrs. Dorey's and Mrs. Sanders's mother, who shortly afterwards died, and whom Mrs. Dorey visited in the pretended relationship of niece. This servant, who is very observing and intelligent, gave such an account of the fictitious Elizabeth Stewart, that the portrait was considered perfect, and those who knew the mother of Mrs. Dorey declared it to be quite impossible that the lady who played the character could have been any other. Indeed, such was the truth of the description that Mrs. Dorey, upon hearing it, burst into tears, and became an object of great commiseration. The gown, or rather the remnant of the gown, of Mrs. Richards, was, notwithstanding the lapse of three years since her death, searched for and found in the hands of a charwoman, to whom it had been given by Mrs. Dorey upon the decease of her mother, and that gown was immediately identified by the attendant upon the old woman.

The mother of Mrs. Dorey and Mrs. Sanders was the daughter of an aged soldier of the name of Crene, a pensioner of the government at Falmouth, and their father (Wm. Richards) was the steward of a Lisbon government packet. On the proclamation of peace, Mr. Richards went to Lisbon, to establish himself there, but he soon afterwards died in embarressed circumstances in that city. The daughters had been brought up as milliners; but, on their father's death the mother and daughters opened a china-shop at Falmouth, where they remained a few years, when they removed, we believe, to Bidesham, in Somersetshire, and at last to New Bond-street, Bath, where they carried on the business of straw-bonnet-makers. In this street Sanders kept a fish shop, and thus from the circumstance of neighborhood, became acquainted with Lydia, who played the part of Emma Slack, and it is believed led the unfortunate man, with the aid of her sister, into all the mischief and misery, to the details of which the public have been so long accustomed. Here also Mrs. Dorey, then Georgiana Richards, became acquainted with Carlile, on one of his visits to that city, and to this cause, and the blasphemous doctrines of Carlile, the whole of the family ascribe their total ruin.

The Reformation.

God shined upon this Island early: early in the plantation of the gospel, (for we had not our seed corn from Rome, howsoever we may have had some waterings from thence,) and early in the Reformation of the Church: for we had not the model of any other foreign Church for our pattern; we stripped not the Church into a nakedness, nor into rags: we divested her not of her professions, nor of her ceremonies, but received such a reformation at home, by their hands whom God enlightened, as left her neither in a dropsy, nor in a superfluous and cumbersome fatness, nor in an uncomely and faint leanness and attenuation; early in the plantation, early in the Reformation, and we have light enough, without either seeing other light from Rome, or more of this light from other places. God continues to us the light of this Reformation, without re-admitting any old clouds, and we shall not need any such reformation, or super-reformation, as swimming brains need cross the seas for. *The word of God is not above thee*, says Moses, *nor beyond the sea.* We need not climb up seven hills, nor wash ourselves seven times in a lake for it. God makes the practice of our lives agreeable to the doctrines of our Church; and all the world shall see that we have light enough.

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J. R. DUNHAM.

Flemington, N. J., April, 1844.

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The Protestant Episcopal Sunday School Library, 76 vols. 18mo.—nett price 20 cents each.

The same, bound in 139 volumes of various prices Total, $18 90 nett.

The Children's Magazine, bound in 28 volumes of 144 pages each, price for the set, $5 80 nett.

The Juvenile Library, 6 vols. 32mo.—price for the set, 85 cents nett.

☞ Address all orders for Books, and all remittances, to DANIEL DANA, Agent, Church Depository, 20 John street.

New York, April 6, 1844.

CHURCH PAMPHLETS.

JAMES A. SPARKS, No. 109 Nassau street, New York, (up stairs,) has just published and for sale,

Rev. Dr. Pusey's Sermon on the Eucharist, with an American Appendix, compiled from the Confessions of Faith and other standards of the Presbyterian and Dutch Reformed Churches, and the writings of Calvin, Melancthon, and Luther. Price, 12½ cents.

A Full and True Statement of the Examination and Ordination of Mr. Arthur Carey. Taken from the Churchman of July 8, 15, 22, 29, and August 5, 12, 19 and 26. pp. 116. Price, 25 cents.

A Letter to a Parishioner relative to the Ordination of Mr. Arthur Carey, by the Rev. B. I. Haight. Price, 6¼ cents.

Mutual Forbearance recommended in Things Indifferent. A Sermon, preached at the Consecration of the Church of St. John Baptist, in the Parish of Hawarden, by the Rev. Dr. Hook, and dedicated to the Rev. Dr. Pusey.

Errors of the Times; a Charge delivered by the Rt. Rev. Bishop Brownell, of Connecticut. Price, 12½ cents.

No Union with Rome. By the Rev. Dr. Jarvis.

Revivalism and the Church. By a Presbyter of the Diocese of Connecticut. Price, 12½ cents.

The Church's Law and the Church's Liberty. A Sermon by the Rev. Smith Pyne, A. M. Price, 12½ cents.

The Liturgy in No Danger. A Letter to the Author of an article in the New Englander, for October, 1843. Price, 10 cents.

A Letter to the Rev. Dr. Bushnell, on the Rationalistic and Infidel tendencies of certain passages in his address, &c. &c. Price, 12½ cents.

Reasons why I am a Churchman; or, The Episcopalian Armed against Popular Objections.

Episcopacy Divine in its Origin, and unbroken in its succession.

Mariolatry, or Facts and Evidences demonstrating the Worship of the Virgin Mary by the Church of Rome. By Rev. T. Hartwell Horne, D. D., Edited by Dr. Jarvis. Price, 25 cents.

Church Authority, a Sermon by Rev. L. Windsor.

The Priesthood in the World, a Sermon by the Rev. Dr. Wyatt, of Baltimore.

The Argument for the Apostolical Succession. By the Rt. Rev. Bishop McIlvaine.

A Narrative of Events connected with the publication of the Tracts for the Times, &c. &c. By Rev. William Palmer.

Sacerdotal Absolution, a Sermon preached before the Diocesan Convention of North Carolina, 1843, by Rev. M. A. Curtis. May 25.

ORGANS.—The subscriber offers for sale the following Organs:—One Organ in a Grecian case, 10 feet 6 inches high, 6 feet 6 inches wide, and 3 feet 9 inches deep, with a general swell—compass of keys from GG. to F. in Alt. Stops as follows: Open Diapason, Stop Diapason Bass, Stop Diapason Treble, Principal Fifteenth and Trumpet; a pedal to take off the chorus stops.

Two Organs same as above with the exception, the compass of the keys from CC to F, in Alt—dimensions of case 9 feet 5 inches high, 6 feet wide, and 3 feet 6 inches deep.

A second hand Church Organ, 9 feet high, 5 feet 6 inches wide, and 3 feet deep.

A second hand Parlor Organ.

HENRY ERBEN,

Oct. 1—tf 172 Centre st., head of Canal st.

Just received per Hibernia,

THE ENGLISH REVIEW, or Quarterly Journal of Ecclesiastical and General Literature, No. I. for April, 1844.

CONTENTS.—The Knights' Templars—Sees of Bangor and St. Asaph—Additional Bishoprics—The Agamemnon of Æschylus—German Writers on the English Church—Lord John Russell's Translation of Francesca da Risnini—Wordsworth's Theophilus Anglicanus—The Services of the Nemesis and the Chinese War.—Notices of New Publications.—Foreign and Colonial Church Intelligence—Missions to the Heathen, &c.——Imported and for sale by

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Orders, enclosing cash, for any book in this market, or for Sunday School Libraries, will be promptly attended to.

J. A. S. would refer to the Right Rev. the Bishop of New York; the Right Rev. Bishop Chase, of Illinois; the Rev. Messrs. D. S. Lewis, St. Francisville, La.; W. D. Cairns, Columbus, Ga.; J. A. M'Kenney, Cambridge, Md.; Rev. John Coleman, D. D., Editor of the Banner of the Cross, Philadelphia; Rev. Wm. Henry Hoit, St. Albans, Vermont; Rev. M. P. Parks, Chaplain of the U. S. Military Academy, West Point, N. Y.; J. S. F. Heald, Esq., Darien, Ga.; Rev. J. Singletary, Washington, N. C.; B. W. Fosdick, Esq., Savannah, Georgia.

J. A. S. is Agent for the following Church Works: The Banner of the Cross, weekly, price $2 50 in advance. The True Catholic, monthly, price $2 50 in advance. A View of the Organization and Orders of the Primitive Church, by Rev. A. B. Chapin, A. M., price $1 50. May 25.

CHURCH AND PARLOR ORGANS.

WM. P. GARDNER, Organ Builder, No. 12 State street, New Haven, manufactures all sizes and prices of Church and Parlor Organs, with all the latest improvements in rich mahogany, rosewood and painted cases, with swells and pedals for shifting movement for the stops. Prices from $150 to $500. These instruments have been greatly admired for their brilliancy and sweetness of tone, also their fine workmanship, by all that have seen and heard them.

Also, a class of Church Organs of great volume and sweetness of tone, built for small churches, in rich Gothic and other cases, with swell, pedals, &c., from $300 to $1,000.

Also, Church Organs with two sets of keys, with great power and sweetness, with swell, composition pedals and pedal base, for $1,000 to $4,000.

All instruments will be warranted of the best materials and workmanship. Societies will do well by giving him a call before purchasing elsewhere, as they can obtain a larger Organ for the price than at any other establishment.

Superior Seraphins, for young beginners, from $50 to $75. Organs and all kinds of instruments tuned and repaired; also packed and sent to any part of the country at the lowest prices.

⁂ Orders may be left with, or inquiries made of JAMES A. SPARKS,

Feb. 10. 109 Nassau street, New York.

FRENCH AND ENGLISH SCHOOL FOR YOUNG LADIES.

THE Rev. C. H. WILLIAMSON, (pastor of the Second French Episcopal congregation in New York,) and Lady, desire to inform their friends that they have removed their School to 72 Murray street.

This School has been in successful operation for the last seven years, and has satisfactorily proved that, by an interesting and easy method, the youngest pupils speak the French language in a most pleasing manner.

A separate class is open for very young boys.

TERMS.—Tuition in French, English, Singing, Drawing, Work, &c.—For the first class, $15; for the second, $12 50; for the third, $10. No extra charge ever made, except for fuel.

☞ A deduction of $2 50 on each class, if paid in advance. The term consists of eleven weeks.

April 6, 1844.—yly

STANDARD CHURCH WORKS.

PALMER'S Treatise on the Church, 2v. $5.
Burnet's History of the Reformation, best edition, 4v. $8.
Burnet's ditto, cheap edition, 3 v. $2 50.
Burnet's Exposition of the XXXIX. Articles, 8vo. $2.
Pearson's Exposition of the Creed, 8vo. $2.
Kip's Double Witness of the Church, 16mo. $1 25.
Churton's Early English Church, 16mo. $1.
Sutton on the Sacrament, 16mo. $1.
Learn to Die, by Christopher Sutton, D. D., 16mo. $1.
Learn to Live, do do 16mo. $1.
Spincke's Manual of Private Devotion, 16mo. $1.
Practical Christian, by R. Sherlock, D. D., 16mo. $1.
Maurice on the Kingdom of Christ, 8vo. $2 50.
Newman's Parochial Sermons, 2v. 8vo. $5.
Manning on the Unity of the Church, 16mo. $1.
Evans' Rectory of Valehead, 16mo. 75 cents.
Jeremy Taylor's Golden Grove, 16mo. 50 cents.
Bishop Patrick on Prayer, 16mo. 75 cents.

For sale by J. A. SPARKS, Churchman's Bookstore, 109 Nassau sreet. Jan. 27.

NEW ENGLISH THEOLOGICAL WORKS.

Recently Imported.

MARSDEN'S Discourses for the Festivals of the Church of England, 8vo. $3 75.
Grant's Missions to the Heathen—Bampton Lectures, 1843, $3 25
Warter's Plain Practical Sermons, 2 vols., 8vo. $8
Cattermole's Literature of the Church of England, 2 vols., $8
Morrison—The Protestant Reformation in all Countries, 8vo. $3 75
Sermons by Thos. H. Dibdin, D.D., 8vo. $3 75
Sermons by Rev. Francis Goode, 8vo. $3 50
James's Treatise on the Corruption of Scripture, Councils and Fathers, 8vo., new edition, $3 75
Uhden—The Anglican Church in the 19th Century, 8vo. $2 75
Page—The Position of the Church of England in the Catholic World, 8vo. $2 75
Theodoret's Ecclesiastical History, 8vo. $2 50
Sozamen's Ecclesiastical History, 8vo. $3
Fuller's Moderation of the Church of England, 8vo. $3 25
Waterland's Complete Works, Oxford edition, six vols. $20
Browne's Chronology of the Holy Scriptures, 8vo. $6 50
Library of the Fathers Translated, 15 vols. $45
Bishop Andrews' Sermons, 5 vols., 8vo. $14
Hook's Sermons on various subjects, 8vo. $3
Brogden's Illustration of the Liturgy, 3 vols. $8
Tracts of the Anglican Fathers—Discipline—Doctrine—Practice—Prayer—4 vols. 8vo. $10
Fleury's Ecclesiastical History, translated by Newman, 2 vols. 8vo. $7
Garbett's Bampton Lectures, 1842, 2 vols. 8vo. $7

D. APPLETON & CO., Importers, 200 Broadway.

D. A. & Co. receive by every steamer—a supply of all the new Imported Episcopal Publications of Oxford and London. May 25

WORKS ON EPISCOPACY.

DR. BOWDEN'S LETTERS to Dr. Miller; Dr. Cooke on the Invalidity of Presbyterian Ordination and Episcopacy, tested by Scripture, in two volumes, in boards, and bound in sheep; also, Leslie on Deism; West on the Resurrection; Walton's Lives; Gibson's Letters; Life of Bishop Heber, &c., for sale at low prices at the Church Depository, 20 John street, by THOMAS C. BUTLER.

January 20.

BOARDING SCHOOL FOR YOUNG LADIES.

THE Summer Term of Miss SAGAR and Miss BALLOW'S Boarding and Day School for Young Ladies, No. 10 Albion Place, Fourth street, will commence on the 11th of May. April 20—6t

BUDS, BLOSSOMS, AND FRUITS OF THE CHURCH; or, Born in the Church, Baptized in the Church, &c. By a Candidate for Orders.

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The Churchman.

EDITED BY

THE REV. SAMUEL SEABURY, D. D.

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